681. g. 13.
2

A

SERMON

Preached before the

Incorporated SOCIETY

FOR THE

Propagation of the Goſpel in Foreign Parts;

AT THEIR

ANNIVERSARY MEETING

IN THE

Pariſh Church of ST. MARY-LE-BOW,

On FRIDAY *February* 20, 1789.

By the Right Reverend

SAMUEL Lord Biſhop of *GLOUCESTER.*

LONDON:

Printed by T. HARRISON and S. BROOKE,

in *Warwick-Lane.*

MDCCLXXXIX.

At the Anniverſary Meeting of the Society for the Propagation of the Goſpel in Foreign Parts, *in the* Veſtry-Room *of St.* Mary-le-Bow, *on* Friday *the 20th Day of* February, 1789;

AGREED, that the Thanks of the SOCIETY be given to the Right Reverend the Lord Biſhop of *Glouceſter*, for the Sermon preached by his Lordſhip this day before the SOCIETY; and that his Lordſhip be deſired to deliver a copy of the ſame to the SOCIETY to be printed.

WILLIAM MORICE, *Secretary.*

MATTHEW X. 5, 6.

THESE TWELVE JESUS SENT FORTH; AND COMMANDED THEM, SAYING, GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT; BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.

THE bleſſed Jeſus, being now about to ſend the twelve Apoſtles to proclaim the glad tidings of his kingdom, among his other inſtructions on this occaſion, preſcribes to them, in the firſt place, the exact limits of their commiſſion; and commands them, in the courſe of their teaching, neither to *go into the way of the Gentiles*, nor *into any city of the Samaritans*, but to *go rather* to the Iſraelites, who had been the ancient people of God, and whoſe forlorn condition at this time fitted them in a peculiar manner for the reception of ſo ſalutary a favour.

What our Lord was pleaſed thus to declare concerning the objects of the Apoſtles miniſtry, he afterwards, on another occaſion, declared concerning the objects of his own. A Canaanitiſh woman, by religion a Heathen, endeavoured to move his compaſſion in behalf of her daughter, who was *grievouſly vexed with a devil.* In anſwer to her requeſt he tells her, *it was not meet to take the bread of the children and to caſt it to the dogs.* And when the diſciples, uneaſy at the woman's importunity, beſought him to diſmiſs her, he ſays to them in expreſs words, that he was *not ſent but unto the loſt ſheep of the houſe of Iſrael.* * Accordingly we find in fact, that neither our Lord himſelf, nor the Apoſtles, during his continuance upon earth, ſo much as once made the offer of the Goſpel to the Gentiles, but induſtriouſly confined their miniſtry to their own nation, and *preached the word to none but unto the Jews only* †.

What ſhall we ſay to theſe things? If the religion of Jeſus be an univerſal one, and intended by its author for the religion of mankind; if one principal deſign of this religion were to break down the *wall of partition* ‡ that

* Matthew xv. 22—28. † Acts xi. 19. ‡ Epheſ. ii. 14.

that had formerly been erected between the Jew and Gentile, to put an end to the lying vanities of Heatheniſm, and *to turn* men *from idols to ſerve the living and true God*; † whence came it to paſs that the Saviour of the world not only diſpenſed his own inſtructions ſo penuriouſly, but forbad his diſciples alſo to enlarge their commiſſion beyond the limits of Judæa? We have the authority of Chriſt himſelf to prove that he came into the world, that *all men* through him *might be ſaved:* ‡ But may we not here apply the words of St. Paul, and aſk, How ſhall men be ſaved by him, *in whom they have not believed? And how ſhall they believe in him, of whom they have not heard? And how ſhall they hear without a preacher? And how ſhall they preach, except they be ſent?* § Beſides, how are we to accommodate the command of Chriſt in the text to the practice of the Apoſtles, after our Lord's reſurrection? who, then at leaſt, were no longer ignorant of the purpoſe of God to call the Gentiles to be his people under the Meſſiah in common with the Jews; and therefore preached and publiſhed

† 1 Theſ. i. 9. ‡ 1 Tim. ii. 4. § Rom. x. 14, 15.

liſhed the glad tidings of ſalvation indifferently to both. But why was the revelation of ſo important a myſtery as this not made by the Meſſiah himſelf, at the firſt publication of his Goſpel? Shall we ſay, that this eternal purpoſe of the Father was unknown to the Son? Or that it was known to him, but that he neglected to communicate it to the firſt preachers of his Goſpel, and gave them imperfect inſtructions?

I have endeavoured to ſet this difficulty in the ſtrongeſt light, that I might not ſeem to decline a ſpecious objection which has been built upon it, by way of detracting from the character and credit of St. Paul. This Apoſtle, we have been told, "preached a Goſpel in "contradiction to Chriſt's, and directly re-"pugnant to it.* The Goſpel of Chriſt is "one thing, the Goſpel of St. Paul is "another."† If we enquire in what the difference

* Lord Bolingbroke's works, quarto edition, vol. iv. p. 326, 327.

† Ibid. p. 313.

"He who compares the Epiſtles of James, of Peter, and "John, ſuch as we have them, with thoſe of Paul, and all "theſe with the doctrines of the Goſpel, will have no ground to "ſay of the three firſt, that they were authors of New Goſpels, as "he will have grounds to ſay of the laſt, and as the laſt does in "effect ſay of himſelf." Vol. iv. p. 320.

difference between theſe two Goſpels, as they are called, conſiſts, we are anſwered, that "Jeſus had no intention of ſpreading his "religion further than amongſt the Jews; "but St. Paul, in direct contradiction to the "Declarations and Practice of Jeſus, extended "it to the Gentiles."*

At the concluſion of St. Matthew's Goſpel we read, that our Saviour, when he gave his laſt inſtructions to the diſciples, delivered them their commiſſion in the following words: *All power is given unto me in heaven and earth; go ye, therefore, and teach All Nations.* † St. Mark relates the matter thus: *Go ye into all the world, and preach the Goſpel to Every Creature.* ‡ What the expreſſions of *Teaching All Nations*, and of *preaching the Goſpel to Every Creature*, import, St. Luke informs us, by ſaying, that *Repentance and Remiſſion of Sins* ſhould be *preached, in* the *name* of Chriſt, *among All Nations, beginning at Jeruſalem.* § But here we are on a ſudden ſtopped ſhort, and aſſured, with

* Lord Bolingbroke's Works, quarto edition, vol. iv. p. 306, 323.

† Matt. xxviii. 18, 19. ‡ Mark xvi. 15. § Luke xxiv. 47.

with an air of authority, that by *All Nations* in theſe places no more is meant than *the Jews diſperſed in all nations*; and that to underſtand the words in any other ſenſe would be inconſiſtent with the declarations and the practice of Jeſus. Let us conſider the force of this expoſition. What we tranſlate in St. Matthew and St. Luke *all Nations*, had better have been rendered *all the Heathen*, or *all the Gentiles*, as the original word is rendered in the text, and in many other places of the New Teſtament. Thus St. Paul calls himſelf the *Apoſtle of the Gentiles*, * and ſpeaks of his having received *grace and apoſtleſhip*, that is, the favour or honour of being an Apoſtle, *for obedience to the faith among all the Gentiles*, although here again our tranſlators have it *among all nations*. † There are ſeveral paſſages, where the ſenſe is manifeſtly injured for want of conſtantly adhering to this original meaning of the word. In the 14th chapter of the Acts, we read, that St. Paul preaching to the Lyſtrians told them, that *God in times paſt, ſuffered all nations to walk in their own ways*. ‡ What? when we know

* Rom. xi. 13. † Rom. i. 5. ‡ Acts xiv. 16.

know that he *gave Iſrael a law*, * and guided the Jews by a particular and extraordinary providence. But now tranſlate the words thus, *Who in times paſt ſuffered all the Heathen*, or *all the Gentiles, to walk in their own ways*, and they bear a ſenſe exactly ſuited to the truth of things, and to the Apoſtle's argument; which is to ſhew theſe Gentiles of Lyſtra, that God had formerly left the Heathen World without any other aſſiſtance than the light of nature, but that now he had *opened the door of Faith* † to them, and *to the Gentiles* as well as to the Jews *had granted repentance unto life*. ‡

But we have other ſtill plainer declarations of our Saviour's intentions in this important point, which put the matter beyond the poſſibility of doubt. In the 10th chapter of St. John, he tells the Jews he had *other ſheep, not of* their *fold; them alſo* he *muſt bring, and they ſhall hear his voice, and there ſhall be one fold and one ſhepherd* §. In another place, inſtead of deſcribing himſelf as the Saviour of the Iſraelites only, he informs the Jews that *the kingdom of God ſhould be taken from* them,

* Pſ. lxxviii. 5. † Acts xiv. 27. ‡ Acts xi. 18. § John x. 16.

and given to a nation bringing forth the fruits thereof; * and that *many* ſhould *come from the eaſt and from the weſt, and ſit down with Abraham, Iſaac, and Jacob, in the kingdom of God*, but that themſelves, who were *the children of the kingdom*, ſhould be *caſt out into outer darkneſs*. † We have ſeveral intimations of the ſame kind delivered alſo in his Parables: From all which it appears, that one half of the objection, mentioned above, is done away at once, and that, whatever be ſaid of the Practice of Jeſus, the calling of the Gentiles was not inconſiſtent with his Declarations.

And here the former difficulty meets us again; and we are apt to wonder, if it always was the purpoſe of God to take the Gentiles for his people under the Meſſiah, why the Meſſiah himſelf did not expreſsly ſignify as much to his Apoſtles, when he ſent them to preach the Goſpel to all the nations. This is by much the hardeſt as well as the moſt important part of our enquiry: and yet a little conſideration on the reaſons of our Lord's conduct in directing this event will ſhew it to

* Matt. xxi. 43. † Matt. viii. 11, 12.

to be wholly admirable, and in every reſpect worthy the infinite wiſdom of its author.

The Jewiſh diſpenſation, though confeſſedly derived from an higher authority than human, being all along intended to give way, in the fullneſs of time, to another more complete diſcovery of God's will, to which it was previous and preparatory; it was neceſſary that Chriſtianity, which ſucceeded Judaiſm, ſhould not only be able to eſtabliſh its claim to a ſupernatural revelation by the purity of its Doctrines and the ſplendour of its Miracles, but alſo from the teſtimony obtained from the Prophecies in the Jewiſh Scriptures, which foretold ſuch a change in the divine œconomy, and deſcribed the new and future religion by ſuch notes and characters as were ſeen evidently to belong to the Chriſtian. But as it would have been to no purpoſe to have urged this kind of proof to the Gentiles, who were ignorant of the prophetic writings, and who knew nothing of the Meſſiah but what they had learnt from the men of that nation, from whom Chriſt and his doctrine ſprung; on this account it became farther neceſſary, that the offer of the Goſpel ſhould be *firſt* made *to the*

Jews, * and afterwards through their hands be delivered to the Gentiles. There was another reaſon, which ſerved yet more to ſhew the expediency of this method of procedure. The Jews had hitherto been the only people, to whom God had vouchſafed the knowledge of his will, and from whom, it was allowed by all, that Chriſt, according to the fleſh, was to come. It was but reaſonable then, that that people, who had already been favoured with one revelation from God, and who were the depoſitaries of thoſe ſacred oracles, in which the rudiments of the new diſpenſation were contained, ſhould be the firſt to whom this new diſpenſation was entruſted. In this ſenſe St. Paul tells us, that *Jeſus Chriſt was a miniſter of the* CIRCUMCISION, *for the* TRUTH *of God, to confirm the promiſes made to the Fathers; and that the* GENTILES *might glorify God for his* MERCY. † God had, from the firſt calling of Abraham, been in covenant with the Jews, and the promiſed Redeemer was clearly foretold to proceed from one of their nation: his *Truth*, therefore, was engaged in ſending Chriſt to them;

* Rom. i. 16. † Rom. xv. 8, 9.

them; who muſt all, with one conſent, have rejected him, had he made the firſt offers of ſalvation to thoſe of the un-circumciſion. The Gentiles had never yet been conſidered by God as members of his kingdom; he had never bound himſelf by any promiſe to them: and therefore it was pure Grace and *Mercy*, that he condeſcended to look upon them as objects of his favour, and to take them, however late, into his Church and Family. From all theſe circumſtances laid together it follows, that our Lord could not have proved himſelf to be that Prophet who was to come, had he not firſt opened his commiſſion to the houſe of Iſrael; that *the promiſes made to the Fathers*, to Abraham, Iſaac and Jacob, could not have been *confirmed*, * had not the Goſpel been offered *to the Jew firſt*, and afterwards *to the Greek*, † and that the order of God's whole diſpenſation to mankind required, in the words of St. Luke, that *Repentance and Remiſſion of Sins ſhould be preached* in the *name* of Chriſt *among all the nations*, BEGINNING AT JERUSALEM. ‡

But

* Rom. xv. 8. † Rom. i. 16. ii. 9. 10.

‡ Luke xxiv. 47.

But the time was now at hand, in which the deſcent of that Spirit, who e office it was to *guide* the Apoſtles *into all truth*, * was to illuminate their minds with brighter and more enlarged diſcoveries of the will of heaven: And by attending to the laſt promiſe of Chriſt, which he made to his diſciples immediately before his aſcenſion, and to the order in which he there predicts the Goſpel ſhould be promulged, we ſhall be able to ſee more clearly the wiſdom of Providence in the conduct of this great event, and by what juſt and equal degrees the prejudices of the Apoſtles were weakened and diſpelled.

The words of Chriſt are theſe: *Ye ſhall receive power, after that the Holy Ghoſt is come upon you; and ye ſhall be witneſſes unto me, both in* JERUSALEM, *and in* JUDÆA, *and in* SAMARIA, *and* UNTO THE UTTERMOST PART OF THE EARTH. †

The firſt place where the diſciples were to bear witneſs to the truth of their Maſter's religion, is ſaid to be JERUSALEM. And agreeably to this we find, in the Acts of the Apoſtles, the firſt Chriſtian Church eſtabliſhed here.

* John xvi. 13. † Acts i. 8.

here. At this period the number of believers was but ſmall, their *names together* amounting only to *about one hundred and twenty.* * Upon the effuſion of the Holy Ghoſt on the day of Pentecoſt, *there were added unto them about three thouſand ſouls:* † the next increaſe was to five thouſand, ‡ *and believers were* ſtill *added to the Lord, multitudes both of men and women.* ‖ Such was the condition of the Church in its infant ſtate, and while it was yet confined within the limits of the ſingle city of Jeruſalem, which in a little time was to become *the mother of us all;* § narrow in extent, and poor in numbers, but dilated and enlarged with the ſpirit of faith and charity, rich and abounding in every good word and work.

But the martyrdom of Stephen, and the perſecution which followed, ſoon drove the greater part of the diſciples from Jeruſalem, and was the occaſion of ſcattering them, agreeably to the order predicted by Chriſt, into the neighbouring regions of JUDÆA. ¶ At this time, we are to obſerve, the diſciples were, to a man,

* Acts i. 15. † Acts ii. 41. ‡ Acts iv. 4. ‖ Acts v. 14.
§ Gal. iv. 26. ¶ Acts viii. 11.

a man, ſtrongly perſuaded, that the bleſſings of the Meſſiah were to be confined entirely to themſelves: all nations but their own were conſidered as aliens from God; and it was accounted *an unlawful thing for a man that was a Jew to keep company or to come unto one of another nation.* * It is probable, during our Saviour's abode on earth, ſuch a perſuaſion as this was the only thing that could have kept his followers attached to his ſervice; and even after his aſcenſion, ſo long as they continued under the influence of this prejudice, they would naturally be led to try all methods of converting a people, who had been ſo ſignally marked out as the only favourites of heaven, and with whom their whole labour was ſuppoſed to begin and end. And for this reaſon we find that, in the courſe of their miniſtry, they all religiouſly confined themſelves to their brethren of the diſperſion, and, as is particularly remarked by the Hiſtorian, *preached the word to none but unto the Jews only.* †

It fortuned, that, amongſt other places whither the fury of the preſent diſtreſs had driven them, Philip, actuated by a divine impulſe,

* Acts x. 28. † Acts xi. 19.

impulſe, went down to SAMARIA; * the inhabitants of which, though peculiarly the object of hatred to the Jews, were yet better prepared for the reception of the Goſpel than the generality of the Gentiles; as they allowed the truth and authenticity of the Law of Moſes, and many of them had probably been perſonally preſent with Chriſt whilſt living in the fleſh. Matter of fact confirmed this reaſoning. Many converts were added to the Church, in conſequence of Philip's preaching and miracles; and two Apoſtles, Peter and John, being ſent to his aſſiſtance, through their prayers the extraordinary powers, granted to believers among their own nation, were imparted alſo to the Samaritans. As it now appeared, that this deteſted people was thought not unworthy, in the impartial judgment of heaven, to be admitted to equal privileges under the Goſpel with the Jews; their prejudices againſt each other ſubſided by degrees, and at length vaniſhed: And when once the Jews could be taught to regard the Samaritans with an eye of favour, it was but an eaſy ſtep to abate of their ill opinion towards the GEN-

* Acts viii. 5.

TILES; whoſe reformation, according to the plan concerted by Providence, was to be attempted next.

For now it was, when the full harveſt of the Iſraelites was gathered in, and the churches in Judæa and Samaria were at reſt from perſecution, * that Peter, who had already laid the firſt foundation of the Chriſtian church among the Jews, was taught, by an expreſs revelation, that the diſtinction between them and the Gentiles was ſtraightway to be aboliſhed; and was ordered to begin the work of converting the Heathen World by offering the promiſes of God in Chriſt to the Gentile Centurion Cornelius. † When *the Apoſtles and brethren that were in Judæa* ‡ heard what Peter, in conſequence of this direction, had done, they were offended, and demanded from him an account of his conduct: But when they learnt that the part he had acted was all in obedience to an heavenly viſion, and that he had not preſumed to baptize Cornelius or his family, till God had given to them the ſame gift of the Holy Ghoſt that had been conferred on the Jews, *they held their peace, and glorified God*,

* Acts ix. 31. † Acts x. ‡ Acts xi. 1.

God, ſaying, but not without ſome mixture of human infirmity and ſurprize, *Then hath God alſo to the Gentiles granted repentance unto life* *.

But the weakneſs and inability of theſe firſt propagators of the Chriſtian religion would but ill have ſerved, in the then ſtate of things, to have brought this great deſign, of calling the Gentiles into the Church, to its completion; and a much abler conductor than had yet appeared was neceſſary, in order to put a final period to the peculiarities of the Moſaic conſtitution. In theſe circumſtances it was, that Paul was miraculouſly ſingled out by Providence to be the Apoſtle of the Gentiles; whoſe ſuperior learning and abilities rendered him a much fitter perſon to direct this work than the reſt of the diſciples. By him *the preaching* of the Goſpel was *fully known*, † and the laſt promiſe of Jeſus was verified, in carrying his name to *every creature under Heaven*, ‡ and UNTO THE UTTERMOST PART OF THE EARTH: § And that *myſtery* of God was publiſhed, *which in other ages was not made known unto the ſons of men, as it is now*

 revealed

* Acts xi. 17, 18. † 2 Tim. iv. 17. ‡ Coloſſ. i. 23.
§ Acts i. 8.

revealed unto his holy Apoſtles and Prophets by the Spirit, That the Gentiles ſhould be fellow-heirs with the Jews, *and of the ſame body, and partakers of his promiſe in Chriſt by the Goſpel* *.

In this wiſe progreſſion *the whole counſel of God* was *declared* † to the world, and thus gradually unfolded to the Apoſtles, till their prejudices were all removed by degrees, and their minds prepared to admit it in its full ſplendour. It were eaſy, and would be no unprofitable employment, to purſue this intereſting hiſtory ſtill further; to trace the fortunes of the Chriſtian Church in a regular ſeries of great events, through its ſhifting ſcenes of alternate ſuffering and ſucceſs, from the Apoſtolic age down to the preſent times: Now labouring under external maladies, and bending under the preſſure of perſecution from Pagan Emperors; then, ſcarcely emerging from theſe, infected with dangerous hereſies, and ſinking under the power of internal corruptions: oppoſed in the Eaſt by the impoſture of Mahomet; enſlaved in the Weſt by the tyranny of Antichriſtian Rome: overwhelmed during a long night

* Epheſ. iii. 5, 6. † Acts xx. 27.

night of ignorance in the gloom of monkiſh ſuperſtition; then burſting into open day, and reſuming its native purity and luſtre, at the æra of the Reformation. If from this auſpicious period we deſcended to later times, we ſhould find that, in proportion as ſober learning and rational criticiſm have been ſucceſsfully cultivated, advances in religious knowledge have regularly followed, as well by illuſtrating the proofs and evincing the neceſſity of divine revelation, as by diffuſing its ſaving graces to others, who, abandoned to ſimple nature, had been left without mercy *and without God in the world.* * Much, no doubt, yet remains to be done, before a work ſo multiform and important can arrive at its perfection. But we think we have ſufficient authority from our inſpired oracles to conclude, that there will be a time, how far diſtant ſoever the day be at preſent, in which the religion of Jeſus ſhall extend itſelf to the remoteſt corners of the globe; when *darkneſs* ſhall no more *cover the earth, and groſs darkneſs the people*; † when the Jews ſhall once more *turn* themſelves *to the Lord*, ‡ and the calling

* Epheſ. ii. 12. † Iſa. lx. 2. ‡ 2 Cor. iii. 16.

calling of the Gentiles ſhall be fully accompliſhed; and *there ſhall be one fold and one ſhepherd*,* Jeſus Chriſt, the common Redeemer of us all.

To aſſiſt in carrying on a work of ſuch exalted charity, to promote the purpoſes of the Almighty Father in diſſeminating the Goſpel of his Son, is the profeſſed deſign of this Venerable Society. Nor have we any cauſe to complain, that its *labours have been in vain in the Lord*; † whether thoſe labours have been directed to that which is the primary end of its inſtitution, the maintaining of a Public Religion among the natural ſubjects of Great Britain in our Colonies; or, what may be called its ſecondary object, the converſion of Heathens, Indians and Africans. With reſpect to that part of the Society's care, which relates to the ſupport of Miſſions and Schools in the Britiſh Colonies, much of it has been unavoidably leſſened by a well-known event. But this circumſtance hath furniſhed us with the moſt deciſive evidence of the utility of our undertaking; the Repreſentatives of the Proteſtant

* John x. 16. † 1 Cor. xv. 58.

teſtant Epiſcopal Church in many of the United States of America, in a late application to us, * having expreſſed, in terms of the moſt lively gratitude, their ſenſe of the benefits they have derived from this Society, and at the ſame time acknowledged that "the proſperity of their Church is in an "eminent degree to be aſcribed to it." But *the harveſt* in North America *is* ſtill *plenteous*; and *the labourers* alſo, it is to be feared, *are* ſtill *few*. † The Colonies, yet ſubjected to the Britiſh Empire, are not only very extenſive in point of country, but abound with inhabitants in large and populous towns; from whom we have received repeated entreaties to be ſupplied with Miſſionaries, who might be properly authorized to inſtruct their people in true

* The application here alluded to was made by the Clerical and Lay Deputies of the Proteſtant Epiſcopal Church in ſundry of the United States of America to the Archbiſhops and Biſhops of the Church of England, to confer the Epiſcopal Character on certain perſons recommended by themſelves; and was ſigned *In Convention*, at *Chriſt-Church, Philadelphia*, October 5, 1785. In conſequence of which, and of an Act of Parliament obtained for that purpoſe, two perſons, both ſubjects of the United States of America, were conſecrated, one Biſhop of Pennſylvania, the other Biſhop of New York, by the Archbiſhop of Canterbury, in the Year 1787.

† Matth. ix. 37.

true religion, and obviate the dangers to be apprehended from the introduction of a falſe one. To ſuch ſolicitations the Society has not been inattentive: Nor ought we to omit to mention here, that what had long been the greateſt obſtacle to our deſigns, the want of a Reſident Biſhop, for the purpoſes of ordaining and confirming, has been lately removed by his preſent Majeſty; who, always ready to promote whatever may contribute to the ſupport of Religion, and particularly of that form of it which obtains in the Church of England, hath eſtabliſhed an Epiſcopate in one of our Colonies: from which, and from the prudence and diligence of the Prelate appointed to preſide there, we have reaſon to expect the moſt laſting benefits, and an increaſing acceſſion to the intereſts of Reformed Religion throughout our American dominions.

If now we turn from the principal object of our inſtitution, the providing of a ſtanding Miniſtry in the Britiſh factories, to that which is ſubordinate, the converſion of Heathens to the faith of Chriſt; the endeavours of the Society will be found at leaſt to merit eſteem, though they have not always been followed

by

by the deſired ſucceſs. The Heathens, with whom we have any concern, are of two ſorts, Indians and Africans. Thoſe of the former claſs, whether living in our plantations, or bordering on our ſettlements, are uniformly deſcribed to us in ſo uncivilized a ſtate, as to be generally inſuſceptible of religious impreſſions; impatient of any ſettled habitations, engaged in frequent wars with one another, ignorant of the ideas of morality, and ſtrangers to the common duties and even decencies of behaviour. Notwithſtanding theſe diſcouragements, the Society has ſeveral times attempted to introduce the knowledge of better things among them: And yet, after all our care, little hath been done, and within a ſhort time moſt of them have relapſed into their original barbariſm. The truth of the caſe needs not to be diſſembled: The doctrines and precepts of Chriſtianity, though calculated for general benefit, and plain enough to be underſtood by ordinary capacities, are yet too ſublime and ſpiritual for a Savage to apprehend; and to make a man a Chriſtian, it is neceſſary firſt of all to make him, if you pleaſe, a reaſonable creature. Before then we attempt to ſubmit the manners of a barba-

rous people to the reſtraints of Religion, we ſhould firſt addreſs ourſelves to inſtruct them in the arts of life: Nor is any conſiderable advantage to be expected from Miſſions of this deſcription, until, as a great writer expreſſes it, "the two projects of *civilizing* and *ſaving* "be joined in one." *

The other branch of Heathens, whom the Society hath taken under its protection, are the Negroes, who, by a commerce diſgraceful to the human ſpecies, are yearly tranſported in vaſt multitudes from the continent of Africa, and reduced to an ignominious ſervitude for the ſupply of the European Colonies in America and the Weſt Indies. And here a different relation is to be given of theſe unfortunate creatures to that which we have juſt reported of the native Indians; many of them, in the practice of the manual arts, diſcovering the moſt evident ſymptoms of dexterity and acuteneſs; and on that account being always rated as a more valuable ſpecies of property, when bartered away from one maſter to another. Of theſe Negroes a certain number, together with the plantations to which they are attached, was

* Biſhop Warburton. See the Divine Legation of Moſes, Book II. Sect. 6.

was left long time ago, in truſt to our Society: The pecuniary emoluments ariſing from hence, it is true, have not anſwered, of late, the pious intentions of the donor, the bequeſt having for ſome years proved but little better than the *damnoſa hæreditas* of the Roman Law, of which the burdens exceeded the returns: * But, on another account, a very important uſe, hath been, and again may be made of this benefaction; as it puts it in our power to propoſe an example of lenity to the owners of other plantations, and to ſhew to them and to the world, by the manner of providing for the accommodation of our own ſlaves, that we are not unmindful of the equality of our common condition; and that, far from degrading them from the rank of rational beings, we regard them as the offspring of the ſame God, redeemed by the ſame Saviour, ſanctified by the ſame Spirit, and fellow heirs together with us of the ſame heavenly inheritance. In proportion as ſuch doctrines prevail, (and they are the genuine doctrines of our holy religion) the proprietors of ſlaves in other places, we truſt, will feel their influence;

* The debt to the Society from the eſtates in Barbadoes, which had been every year diminiſhing, appeared to be reduced, at the Audit of 1788, to the ſum of 1,456*l.* 11*s.* 2*d.* $\frac{1}{2}$; and is now compl'etely diſcharged.

will concur with the deſigns of this Society in miniſtring to the ſpiritual neceſſities of this unhappy part of our ſpecies; allowing them time for receiving the inſtruction, which our Miſſionaries and Catechiſts are impowered to afford them, at leaſt not forbidding them to attend to it; and renouncing that ſyſtem, as falſe as it is inhuman, of detaining them in ignorance of themſelves and their condition, and defrauding them of the means and hopes of ſalvation, leſt a greater degree of knowledge ſhould unfit them for labour, and render them leſs uſeful in promoting the intereſts of their owners.

But a more enlarged and generous policy ſeems at preſent to prevail; and the genius of Chriſtian Charity, ever intent and vigilant in its endeavours to augment the general happineſs, is already active in proſecuting the ſcheme, not ſimply of reſtricting, but of aboliſhing a commerce, which, however protected by cuſtom and ſanctioned by law, is not, I fear, in its origin to be defended on the rigid principles of natural juſtice, and is too often accompanied in its progreſs with the violation of the moſt eſſential duties of morality. A deſign of this ſort, on being firſt preſented to the under-

underſtanding, can hardly fail of being generally approved: even thoſe who think they ſee objections to it, or ſuſpect that on a nearer contemplation inextricable difficulties may attend it in the execution, muſt yet commend the philanthropy that gave birth to it: it is only to be lamented, that a cauſe ſo good in itſelf, and dictated by ſuch pure motives of benevolence, ſhould ſuffer by any indiſcretions of its friends, or be ſupported by arguments, not always ſelected with judgment, or which will abide the trial of fair examination. That the ſpirit of the Goſpel is *favourable* to domeſtic, as well as to civil and religious liberty, no ſober believer will deny; but that Chriſtianity and Slavery are incompatible, and cannot ſubſiſt together, is more than the authority of Scripture will warrant us to affirm. St. Paul, it ſhould ſeem, entertained a very different opinion; who having, during his confinement at Rome, accidentally met with Oneſimus, a fugitive ſlave of Philemon, whom alſo he had robbed, had the good fortune, not only to effect a reformation in the life of this unhappy perſon, but alſo to convert him to the Chriſtian faith: But this converſion the

Apoſtle

Apoſtle was ſo far from conſidering as an extinction of the ſervice due from Oneſimus to his former owner, that he ſent him back again to Philemon, with a promiſe of being himſelf reſponſible for whatever loſs the maſter had incurred through the diſhoneſty of his ſlave. * The ſame Apoſtle, in many of his Epiſtles, is particularly careful to exhort Chriſtian Servants, or Slaves, to *count their own maſters worthy of all honour*, and to be *obedient to them in all things; not with eye-ſervice, as men-pleaſers, but as being the ſervants of Chriſt; with good will doing ſervice, as to the Lord, and not to men*; † and, to give the greater force to his admonitions, he uſually concludes them with ſome ſuch expreſſion as this, *That the name of God and of his doctrine may not be blaſphemed*; ‡ as if the credit of Chriſtianity were concerned in refuting the notion, that the goſpel of Chriſt made any alteration in mens relative or domeſtic duties: And on another occaſion he lays it down as a general rule to be obſerved by all converts, that *every man* ſhould *abide in the ſame calling wherein*

* Philemon 10—22. † 1 Tim. vi. 1. Titus ii. 9. Epheſ. vi. 6, 7. ‡ 1 Tim. vi. 1, 3, 4. Titus ii. 5, 10.

wherein he was called; * that is, whether he were in a ſtate of ſlavery or in a ſtate of liberty, not to think that in either caſe his condition was affected by his religion. The Laws, by which Slavery was then authorized, it ſhould be remembered, were the Roman; many of them oppreſſive in the extreme, and all calculated to confer an exorbitant power on the maſter, and to exact the moſt unlimited ſubjection from the ſlave. I ſuppoſe that the very worſt and moſt arbitrary ſyſtem of domeſtic ſervitude, that ever was practiſed in any one of the European Colonies, has never exceeded, or even equalled, in ſeverity that eſtabliſhed by the Roman Code: Of the truth of this aſſertion the famous *Senatus-conſultum Silanianum*, mentioned by Tacitus, † and ſtill extant in the Pandects of Juſtinian, ‡ is at once a proof and an example. Notwithſtanding this, we find it no where declared in Scripture that the inſtitution of Slavery is unlawful; on the contrary, the doctrine of the New Teſtament is plainly this, that the laws which then exiſted concerning

* 1 Cor. vii, 20, 24.
† Annal. Lib. xiv.
‡ Dig. Lib. xxix. Tit. 5.

concerning it, however harſh and rigorous, were to be obeyed; and ſo long as thoſe laws remained unabrogated, the dominion of the maſter continued abſolute as before, and to his commands was due from the ſlave the moſt entire and unreſerved ſubmiſſion. The application is obvious. Though it be true in theory, that the mild temper of Chriſtianity is little ſuited to domeſtic Slavery, and though it be true in fact, that in proportion as Chriſtianity has prevailed, Slavery has declined; though the Laws, by which the practice is now regulated in the Weſt Indian iſlands, be confeſſedly framed more with a view of conſulting the advantage of the maſter than the happineſs of the ſlave, and, on that account, may, many of them, require to be amended or repealed; yet, till ſuch amendment or repeal be actually obtained, the permitting of Slavery in Chriſtian kingdoms is not repugnant to the precepts of holy Scripture; and to repreſent it as ſuch to a deluded public, is injuring the cauſe we mean to ſerve by an imprudent manner of defending it, and is both impolitic and unjuſt. What hopes of executing

executing the generous purpoſes of this Society, to reclaim the Negroes imported into America from the vices and errors of Paganiſm, or how ſhall the perſons, employed by us with ſuch a view, gain an entrance into any plantation but our own; if the planters be once perſuaded, that the Baptiſm of a ſlave has the effect of a virtual Manumiſſion, and that the making of ſuch a one a Chriſtian is an inſtant diſſolution of the bond between maſter and ſervant? What dangers are not to be apprehended from the tumults and inſurrections of ſlaves, were the notion once prevalent among them, that they have the ſame unalienable right to liberty with their maſters, and are under no reſtraints either from religion or juſtice to aſſert that liberty by whatever means they can? But I forbear. The ſubject is already in other, and better, hands; by whom, we may be aſſured, the whole matter will be inveſtigated with all the diligence, and all the judgment, which its importance demands; and from the information to be gathered from their Report the Legiſlature will at length be enabled to adopt ſuch meaſures as to the public wiſdom ſhall ſeem

meet. Let us patiently wait the reſult of their deliberations; let us cheerfully acquieſce in their deciſions: in perfect confidence that, under their auſpices, due regard will be paid to the rights of human nature, to the intereſts of the planter and of the ſlave, to the national commerce, and the national honour; that the Laws concerning Slavery will be carefully reviſed, and, where neceſſary, altered or annulled; and that a preſent Mitigation of its horrors, both in the mode of conveying ſlaves from their native country and their uſage when brought into our own, being firſt ſecured, the way may gradually be prepared for its future and complete Abolition.

An ABSTRACT of the

CHARTER,

And of the Proceedings of the SOCIETY for the Propagation of the Goſpel in Foreign Parts, from the 15th Day of *February*, 1788, to the 20th Day of *February*, 1789.

KING William III. of *Glorious Memory*, was graciouſly pleaſed, on the 16th of *June*, 1701, *to erect and ſettle a* CORPORATION *with a perpetual ſucceſſion, by the name of* THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS; *for the receiving, managing, and diſpoſing of the contributions of ſuch perſons as would be induced to extend their charity towards* the Maintenance of a Learned and an Orthodox Clergy, *and the making of ſuch other proviſion as might be neceſſary for the Propagation of the Goſpel in Foreign Parts, upon information, that in many of our* PLANTATIONS, COLONIES, *and* FACTORIES *beyond the ſeas, the proviſion for Miniſters was mean, and many other of our ſaid* PLANTATIONS, COLONIES, *and* FACTORIES, *were*

wholly unprovided of a maintenance for Miniſters, and the public worſhip of God; and that, for lack of ſupport and maintenance of ſuch, many of his loving ſubjects wanted the adminiſtration of God's word and ſacraments, and ſeemed to be abandoned to Atheiſm and Infidelity, and others of them to Popiſh Superſtition and Idolatry.

The Society was compoſed, by the Charter, of the Chief Prelates and Dignitaries of the Church, and of ſeveral other Lords, and eminent perſons in the State, with a power to elect ſuch others to be Members of the Corporation, as they, or the major part of them, ſhould think beneficial to their charitable deſigns; and they immediately applied themſelves with great zeal and alacrity to the good work; and after adjuſting preliminaries in the choice of Officers, and ſettling ſtanding orders and rules for their more regular proceeding, they ſubſcribed every one of them, according to their ſeveral ranks and diſpoſitions, an annual ſum to be paid to their Treaſurer, for the general uſes of the Society; and choſe new Members, and gave out deputations, according to the powers in the Charter, to receive and collect the donations of all charitable and well-diſpoſed perſons towards this moſt pious deſign: And thro' an eſpecial bleſſing, *this work of the Lord hath all along proſpered in their hands.* An infinite number of our own people, infants and adults, and many thouſands of *Indians* and *Negroes*, have been inſtructed and baptized into the

the true faith of our Lord Jeſus Chriſt. Great ſums of money have been expended annually in the diſperſing of bibles and common prayer books, with an innumerable quantity of other books, and ſmall tracts of devotion and inſtruction. By which there was a very hopeful and improving appearance of religion in the public worſhip of God, according to the liturgy of the Church of *England*, in a great number of churches in *America*, under the direction of this Corporation, and in others which were raiſed by their means, before the ſeparation from this country.

The Society, as their Charter directs, give an annual account to the Lord High Chancellor, the Lord Chief Juſtice of the *King's Bench*, and the Lord Chief Juſtice of the *Common Pleas*, of the ſeveral ſums of money by them received, and laid out, and of the management and diſpoſition of the revenues of the Corporation: An Abſtract of which, and of their proceedings, they annually publiſh, and take this opportunity of returning their moſt hearty thanks for the particular benefactions and legacies which were received in the year 1788, *viz.*

	l.	*s.*	*d.*
From the Rev. Mr. *Harriott*, of *Helmdon* - - -	2	2	0
Mrs. *Engliſh Sutton*, - -	2	2	0
Mr. Chancellor *Du Queſne*	2	2	0

From

From the Dean of *York* and his friends - - -	16	0	0
the Rev. Mr. *John Hall*, of *Melton* - - -	1	1	0
Richard Burgh, Eſq; - -	4	4	0
Mrs. *Lonſdale*, of *Barham Hall* - - - -	2	2	0
The Hon. Mrs. *Bouverie*, by *Thomas Jones*, Eſq;	25	0	0
Mrs. *Clavell* - - -	2	2	0
a Lady unknown, by Mrs. *Clavell* - - -	1	1	0
Mrs. *Lonſdale*, of *Barham Hall* - - -	2	2	0
the Earl of *Guildford* -	5	5	0
a Lady unknown, by Mr. *Tilbury* - - - -	15	0	0
Mrs. *Catharine Pennant*, (annual) - - -	2	2	0
U. - - - - - -	16	16	0
the Hon. Mrs. *George Talbot*,	5	5	0
the Hon. Mrs. *Charlotte Bouverie* - - -	5	5	0
Mrs. *Eleanor Frere*, two years benefaction - -	2	2	0
Mr. *Woods*, of *Shopwick* -	2	2	0
the Rev. Mr. *Hutton*, by Mr. *Robinſon* - -	6	6	0
Mrs. *Clayfield*, of *Briſtol* -	2	2	0
Samuel Langton, Eſq; of *Saucethrop Hall* - -	3	3	0

The

The Legacy of *John Cheere*, Eſq; being the Produce of 100*l.* Four per Cent. Bank Annuities, after deducting ſtamp duty -	94	19	0
From *Edward Lloyd*, Eſq; of *Penyland*, *Denbighſhire*, -	10	0	0
The Legacy of Dr. *Lowth*, late Biſhop of *London*, - - -	100	0	0
From Mrs. *Carey*, of *Briſtol*, -	2	2	0
the late Mr. *Cole*, by Meſſ. *Hoare*'s, - - -	50	0	0
Miſs *Davies*'s, of *Brecknock* - - -	4	4	0
a Lady unknown, by the Rev. Mr. *Natt* - -	3	3	0
Mrs. *Palmer*, of *Carlton* -	2	2	0
Thomas Plummer, Eſq; *Lincoln's Inn* - - -	1	1	0
Mrs. *Wilkins* - -	1	1	0
Mrs. *Fowler*, of *Worceſter*, by Mr. *Lane*, - -	4	4	0
Mrs. *Elizabeth Bagot* -	1	1	0
The Legacy of Mrs. *Dorothy Robinſon*, during the Life of Mrs. *Elizabeth Fowler*, - -	4	4	0
Total, £.	403	7	0

Theſe legacies and benefactions, together with nine pounds, nine ſhillings, paid at the entrance of new Members, amounting to the ſum

ſum of four hundred and twelve pounds, ſixteen ſhillings, are the whole of the caſual income of the Society, for the year 1788. All which, and a larger ſum, amounting to two thouſand three hundred and five pounds, eighteen ſhillings, and ſix-pence, hath been expended in Salaries, Annuities, Books, and Gratuities to Miſſionaries, and other Incidental Charges.

A LIST of the Society's Miſſionaries, Catechiſts and School-maſters, with their reſpective Salaries, and the places at which they officiate.

NEWFOUNDLAND.

		Annual Salaries. £.
1	Mr. *Walter Price*, Miſſionary at St. *John's Town*,	70
2	Mr. *James Balfour*, Miſſionary at *Harbour Grace* and *Carboneer*,	70
3	Mr. *William Lampen*, School-maſter at *Harbour Grace*,	15
4	Mr. *John Clinch*, Miſſionary at *Trinity Bay*	70
5	Mr. *John Harris*, Miſſionary at *Placentia*,	70

NOVA

NOVA SCOTIA.

6 Dr. *John Breynton*, Miſſionary at *Halifax*, 30

7 The Rev. *Bernard Michael Howſeal*, Miſſionary to the *Germans* in St. *George*'s Pariſh, — — — 35

8 Mr. *Jacob Bailey*, Miſſionary at *Annapolis* and *Granville*, — — 40

9 Mr. *John M'Namara*, School-maſter at *Annapolis*, — — — 10

10 Mr. *Kerr*, School-maſter at *Granville*, 10

11 Mr. *Richard Money*, Miſſionary at *Lunenburgh*, - - - 50

12 Mr. *William Ellis*, Miſſionary at *Windſor*, *Newport*, and *Falmouth*, — 40

13 Mr. *James Wiſwall*, Miſſionary at *Cornwallis*, *Horton*, and *Wilmot*, — 30

14 Mr. *William Cropley*, Catechiſt and School-maſter at *Wilmot*, — 15

15 Mr. *Cornelius Fox*, School-maſter at *Cornwallis*, — — 10

16 Mr. *Eagleſon*, Miſſionary in the County of *Cumberland*, — 40

17 Mr. *Roger Viets*, Miſſionary at *Digby*, - 50

18 Mr. *James Foreman*, School-maſter at *Digby* — — — 10

19 Mr *Dennis Caſey*, School-maſter at *Clements*, - - - - - 15

20 Mr. *Peter Delaroche*, Miſſionary at *Guyſborough* and *Manchеſter*, — — 50

21 Mr. *Thomas Shreve*, Miſſionary at *Parrſborough*, — — 50

22 Dr. *William Walter*, Miſſionary at *St. George's, Shelburne*, — } 50

23 Mr. *John Rowland*, Miſſionary at St. *Patrick's, Shelburne* - - - } 50

24 Mr. *Thomas Brownſpriggs*, School-maſter at *Tracadie*, - - - } 10

Province of NEW BRUNSWICK.

25 Mr. *Samuel Cooke*, Miſſionary at *Fredericton*, —— —— — } 60

26 Dr. *Mather Byles*, Miſſionary at St. *John's*, —— —— —— } 50

27 Mr. *Timothy Fletcher Wetmore*, School-maſter at *St. John's* and *Carleton*, — } 15

28 Mr. *John Beardſley*, Miſſionary at *Maugerville*, —— —— — } 35

29 Mr. *James Scovil*, Miſſionary at *Kingſton*, 50

30 Mr. *Samuel Andrews*, Miſſionary at St. *Andrew's, Charlotte County*, — } 50

31 Mr. *Samuel J. Andrews*, Catechiſt, 15

32 Mr. *Richard Clarke*, Miſſionary at *Gage Town*, —— —— — — } 50

CANADA.

33 Mr. *John Stuart*, Miſſionary at *Cataraqui* and to the *Mohawk Indians*, — } 50

34 Mr. *John Doty*, Miſſionary at *William-Henry*, (late *Sorrell*,) - - - } 50

35 Mr. *John Langhorne*, Miſſionary at *Erneſt* and *Frederickſburg* - - - } 50

36 Mr. *John Tunſtal*, Itinerant Miſſionary, 50

CAPE

CAPE BRETON.

37 Mr. *Ranna Coſſit*, Miſſionary at *Sydney*, 50

BAHAMA ISLANDS.

38 Mr. *Thomas Robertſon*, Miſſionary at *Harbour Iſland* and *Eleuthera*, — — } 50

39 Mr. Miſſionary at *Exhuma* — — — } 50

AFRICA.

40 Mr. *Philip Quaque*, Miſſionary, Catechiſt and School-maſter to the *Negroes* on the Gold Coaſt, — } 50

41 Mr. *James Frazer*, Attendant upon the *Negroes* lately gone to *Sierra Leona*, ——— } 52*l.* 10*s.*

The Society alſo continue to pay their former ſalaries to

42 Dr. *Chandler*, —— —— 50

43 Dr. *Caner*, —— —— 60

44 Mr. *William Clarke*, — — 20

Beſides this the Society are at conſiderable expence in furniſhing each new Miſſion with a library, and in continually ſupplying their Miſſionaries with bibles, prayer books, and ſmall religious tracts, to diſtribute among their people, as occaſions require; and in gratuities for extraordinary ſervices. And as the Society generally receive from their Miſſionaries ac-

counts of their proceedings, and of the ſtate of their ſeveral Miſſions, it is thought proper to publiſh the following Abſtract of ſuch informations as were received from the Miſſionaries in the year 1788.

Newfoundland.

The Society having taken under ſerious conſideration the ſtate of the Miſſions in Newfoundland, and having obſerved the very great aſſiduity which the Miſſionaries have ſhewn in the diſcharge of their duty, the very great fatigue and hazard to which they are expoſed in viſiting the diſtant Harbours, the ſmallneſs of their ſalaries, and the little aid they can expect from their Congregations, who chiefly conſiſt of the poorer ſort, have thought it to be a fit mark of their approbation, and no leſs a proper application of their Fund, to grant an addition of 20*l.* to the ſalary of each Miſſionary. Which, with the eſtabliſhing a new Miſſion at Placentia, and adding 5*l.* to the Schoolmaſter's ſalary, has increaſed the annual expence for that Province, 115*l.*

The Rev. Mr. Price, Miſſionary at St. John, has acquainted the Society, in his letter of the 20th of November laſt, that he has viſited Ferryland and other places in the ſpring and fall,

fall, and had alſo performed divine ſervice once a month at Petty Harbour, being nine computed miles from St. John's; and that he intends to open a ſchool early in the next ſpring for the poor, gratis, which he ſhall be enabled to do by the convenient ſituation of the Parſonage Houſe, the contribution for which was laſt year compleated. He mentions, with great reſpect and gratitude, the kindneſs of Governor Elliott, who has done every thing in his power to promote the pious deſigns of the Society, and, by his own laudable example, has given the beſt encouragement to the people's conſtant attendance on public worſhip. He has married 6 couple; baptiſed 23; buried 89; communicants 33. The congregation enlarging.

The Rev. Mr. Balfour, Miſſionary at Harbor Grace, in his annual account of his Miſſion, has acquainted the Society, that he had viſited every ſmall Harbour in that Bay, and been four times, according to his uſual cuſtom, to the moſt populous places. The number of inhabitants in the Bay were the laſt year 1,359 male, and 1,209 female children; 1,790 men, and 349 women ſervants, and 570 lodgers; 2,868 Papiſts; 3,990 Proteſtants. Marriages 10; baptiſms 62; burials 13; communicants 100. That, Mr. Lampen the School-maſter has taught 12 children gratis,

and

and 42 for pay, beſides 9 in the evening ſchool.

The Rev. Mr. Clinch, of Trinity Bay, gives this account of his Miſſion: That the people are very regular in their attendance on divine ſervice every Lord's day, and five have been lately added to the communicants; and they have been at conſiderable expence in repairing and enlarging their church. Illneſs had prevented him from taking the exact number of inhabitants in the ſeveral Harbours, but the Notitia of Trinity is as follows: families in the Harbor 96; boys 136; girls 133; ſervants 460; Papiſts, including ſervants, 250; Proteſtants 414. He has baptiſed 24 infants, married 8 couple, and buried 22.

The Society have received the agreeable information of the ſafe arrival of Mr. John Harris at Placentia in September laſt, after a long paſſage of nine weeks, and the welcome reception he met with from the people, who have expreſſed their hearty thanks to the Society in ſending them a Miniſter, which was ſo much wanted in that place, and from whoſe tried character and conduct, while he reſided at Haverfordweſt, there is every ground of hope that he will prove an able and uſeful Miniſter. Placentia is but a ſmall place, and as no Clergyman of our Church has been there for a vaſt number of years, 'tis not to

be wondered that the generality of the people ſhould be of the Romiſh Church, being under the care of a Prieſt who conſtantly reſides among them. There are about 600 of that perſuaſion in Placentia, and 776 in the Outharbours; whereas the Proteſtants do not exceed 100, nor in the Outharbours 30. They have begun, however, to erect a Church, which he hopes will ſoon be finiſhed. At preſent, divine ſervice is performed in the Court Houſe, a very decent place, and the people conſtantly attend both morning and evening. He has requeſted ſome more bibles and prayer books and religious tracts, which the Society have granted him, together with a bible and prayer book and a ſurplice for the uſe of the Church. He lodges at Mr. Saunders's, the principal merchant in the place.

Nova Scotia.

Nor have the Society been leſs attentive to the Spiritual wants of the ſettlers in Nova Scotia, in which Province laſt year two Miſſionaries and two School-maſters have been eſtabliſhed, at the additional expence of 125*l.* a year.

The Biſhop has communicated to the Society the pleaſing intelligence that he found upon his viſitation (in the progreſs of which he went above 700 miles) all the Miſſionaries of

of the Society properly employed in their reſpective ſtations. He has propoſed ſome alteration in the diſpoſition of the Miſſions, which will probably take place in the courſe of the enſuing year: and ſome new Miſſions will ſoon be opened.

The Rev. Mr. Wiſwall, Miſſionary at Cornwallis and Wilmot, has, in his letter, acquainted the Society, that ſince they had conſented to allow a Catechiſt for the Townſhip of Wilmot, the people had expreſſed their grateful ſenſe of that favor by immediately purchaſing an acre of clear land for his uſe, and building upon it a Log-houſe, of 22 feet by 20, for a School and Chapel of Eaſe. That, Mr. William Cropley, an elderly man and ſuffering Loyaliſt, had undertaken that charge, and opened his School on the 1ſt of November, 1787, and that he reads to the people the Liturgy and ſuch Religious Tracts, as Mr. Wiſwall had put into his hands, on thoſe Sundays in which he is engaged in other parts of his Miſſion. Two hundred pounds has been allotted by Governor Parr out of the Governor's allowance for building a Church, which was to be begun laſt ſpring, where alſo he was building an houſe for himſelf. His Notitia from Midſummer 1787 to Midſummer 1788, ſtands thus. At Cornwallis 19 baptiſms, including 1 adult and 1 Negro infant. At Wilmot 13, marriages 7, and burials 2.

Two

Two letters have reached the Society from the Rev. Mr. Shreve, who went out laſt year to the new Miſſion of Parrſboro'. In the former of which he mentions his arrival at Halifax, after a tedious paſſage of eight weeks, and at his Miſſion in September laſt. He cannot yet get an exact account of the number of ſettlers, owing to their ſcattered ſituation, but conjectures that there may be above 100 families. The pariſh being very extenſive, he divides his time, being every other Sunday from home; the one at Ratchford Harbour, 12 miles to the weſtward; the other at Halfway River, 12 miles to the northward. Governor Parr has allotted alſo 200 *l.* for a Church in that place, which was already begun, 40 feet long, 27 wide, and 20 high, with a ſteeple 50 feet, to be placed near Partridge Iſland, the ſuppoſed centre of the pariſh, and where Mr. Shreve reſides. He found great advantage from the prayer-books given by the Society, and has requeſted a few more, together with ſome ſmall tracts, with which the Society have complied.

Mr. Bailey, at Annapolis, continues in the duties of his Miſſion, in which nothing very material has occurred in the laſt year. He had baptiſed 40 infants, and buried 4.

Three letters have been received from Mr. Viets, Miſſionary at Digby, in all of which

he gives ample teſtimony to the induſtry and ſucceſs of Mr. Foreman in his ſchool; and he adds, that he and Mr. Foreman have engaged to open a Sunday ſchool for one year, gratis, and to teach as many poor children as will attend; for which he has deſired ſome books, which have accordingly been ſent him. His Notitia for the years 1787 and 1788, ending at Michaelmas ſtands thus: For 1787, baptiſed 2 adults, 34 infants; married 15 couple; buried 6; 41 communicants. For 1788, baptiſed 3 adults and 30 infants; married 7, and buried 9.

The Rev. Mr. Money, who was ſettled at Lunenburgh laſt year, writes, that he found the children entirely ignorant of their catechiſm, but had brought upwards of 40 boys and girls to be able to repeat it on Sundays in the Church. His Notitia for the year, ending at Chriſtmas, 1788, is this: Baptiſed 20, married 9 couple; buried 2; 54 Communicants at Whitſuntide.

The Rev. Mr. Delaroche, who was removed from Lunenburgh to Mancheſter, in Chedibucto Bay, has given the following account of his new Miſſion, in a letter, dated Guyſborough, October 11, 1788, which is not different from that before called Mancheſter, being reſtored to its original name, as it ſtands in the Townſhip of Guyſborough on the weſtern ſhore of Milford Haven, whereas the Townſhip

Townſhip of Mancheſter lies on the eaſtern ſide. Both theſe Townſhips are at preſent comprehended in his Miſſion, 55 leagues from Halifax. The number of Heads of Families is ſuppoſed to be in Guyſborough 225; in Mancheſter 99; ſo that, upon a moderate computation, there are above 1200 ſouls: the greater part of Scotch, or Iriſh, extraction. Since his laſt he has baptiſed 42 children and 2 adults; married 12 couple; and buried 10 corpſes.

Several letters have been received in the courſe of the year from Dr. Walter and Mr. Rowland, the two Miſſionaries in the Townſhip of Shelburne, which is divided into two Pariſhes of St. Patrick and St. George, from which the Society learn the following particulars. That, Mr. Rowland arrived there with his family laſt ſummer; that, he and Dr. Walter live in great harmony and friendſhip; that, the people are very thankful for this inſtance of the Society's bountiful regard, but that above four fifths of the original ſettlers have returned to the States, and thoſe who remain, are, in general, ſo reduced in circumſtances, that they can contribute but very little to the ſupport of their Miniſters, and have not been able to anſwer to their ſubſcriptions for the building the Church. The Church is, however, raiſed and encloſed, and

they expect will be fit for divine ſervice next ſummer. That, the books ſent laſt ſpring by the Society had been received, and that the religious tracts, which he had to diſtribute, would be of ſingular uſe in that place. That, in the former year Dr. Walter had baptiſed 125, married 21 couple, and buried 30; and in this laſt, had baptiſed 99 infants and 1 adult, married 10 couple, and buried 17. That, he had been at Birch Town to ſettle a difference among the religious Societies of the Blacks; and had preached twice on Sundays, and twice on week-days at Argyle, which is 30 leagues diſtant, and baptiſed 10 children there.

New Brunſwick.

The Society have ſuſtained a great loſs by the death of their worthy Miſſionary, Mr. Biſſet, of St. John's, which happened on the 3d of March laſt. He is greatly and deſervedly lamented by his Congregation, who have acquainted the Society with this ſorrowful event in terms which manifeſt the higheſt regard and concern for him. They ſay, that "with "the keeneſt ſenſations of heartfelt grief, they "undertake the melancholy office of an- "nouncing the death of their late Rector, "the beloved Mr. Biſſet: and they are per- "ſuaded that no Church, or Community, "ever ſuffered a ſeverer misfortune in the

"death

" death of an Individual, than they expe-
" rience from the loſs of this eminent ſer-
" vant of Chriſt, this beſt and moſt amiable
" of men." The Rev. Mr. Moore, of New York, was invited by the Congregation to ſupply his place, and there is no doubt but he would have been an equally acceptable Miſſionary, had it ſuited his convenience to have accepted the invitation. Upon his declining that offer, the Biſhop of Nova Scotia recommended Dr. Byles to the Society, and he has accordingly been appointed in Mr. Biſſet's room.

Mr. Cooke has acquainted the Society in his annual letter, that after Mr. Biſſet's death, he went to St. John's and adminiſtered the Sacrament to above 40 Communicants, and baptiſed 9 children. That, his Church had been retarded in the building by their making it on too large a ſcale for their finances, and the people being too poor to ſupply what will be wanting beyond the 500*l.* allotted by Government. That, he had baptiſed a family, a man and his wife and their 2 children; alſo another family of 7 children, whoſe parents were formerly Preſbyterians: beſides theſe, 28 white children, 2 black adults, and 1 black infant; married 9 couple; buried only 1, an Officer of the 54th regiment.

Two

Two letters have been received from Mr. Beardſley, Miſſionary at Maugerville. From the former of which the Society are made acquainted, that he has performed evening ſervice on Sundays, when the weather would permit, to the Congregation at Burton, which lies on the oppoſite ſide of the river St. John. This place, together with Lincoln, and a ſettlement 20 miles up the Oromocto river, (a principal branch of St. John's,) would ſhortly claim more of his ſervices: and in his ſecond letter it appears, that he had given a third part of his time to Burton, and twice viſited the Oromocto neighbourhood, where he had chriſtened a married woman, and 10 infants. Governor Carleton has allotted 500*l.* out of the Government grant, for building a Church at Maugerville, and another at Burton, which were to be ſo contrived as to admit of future additions at one end. The former has been opened, and is eſteemed an elegant ſtructure: the dimenſions are 56 feet by 32. From the 26th of April to the 25th of October, 1787, he had baptiſed 4 adults and 35 infants, and married 12 couple. The ſeaſon had been ſo healthy that there was not one death. In the ſucceeding half year he had baptiſed 8 white adults and 28 infants; 2 black adults, and 2 infants; and married 7 couple. He has requeſted ſome prayer books, and catechiſms, which the Society have ſent him, together

gether with a Quarto bible and prayer book for his Church.

The other Miſſionaries in the Province continue in the uſual diſcharge of their duty, without any conſiderable alteration in the ſtate of their Miſſions.

Mr. Scovil had ſettled his family laſt June in an houſe which he built himſelf. The families in his Miſſion are about 220, his Communicants 30.

Mr Andrews's ſtate of health is ſtill precarious. He thanks the Society for appointing his ſon a Catechiſt in Charlotte County, which enables him to relieve his worthy father from ſome part of his duty. A Church, 52 feet by 40, built with the government allowance of 500*l.* was opened on laſt St. Andrew's day, and named after that Apoſtle. It is 52 feet by 40. A glebe-houſe alſo had been purchaſed with that money. From Midſummer 1787 to Midſummer 1788, he had baptiſed 70, and buried 3.

Mr. Clarke had baptized in the year, ending at Midſummer 1788, 68 white and 2 black infants, and 2 adults; buried 5, married 3 couple.

Canada or Quebec.

Several letters have been received from the Rev. Mr. Langhorne, who is now ſettled at his Miſſion at Erneſt and Frederickſburg, being the ſecond and third Townſhips near Cataraqui, where he does duty on Sundays alternately: but he has viſited, and baptiſed many children in ſeveral places that lie contiguous, and on the Apanee river. He reckons that he has 1500 ſouls under his care: that, he had baptiſed in his cure ſince the 5th of October, 1787, 107 children and adults; married 14 couple, and buried 1 corpſe. His Communicants as yet very few, being only 18. Captain Hawley, of Erneſt Town, has written alſo to the Society to thank them for this attention to the ſpiritual wants of the poor people, whoſe endeavours, he aſſures them, will not be wanting to make the Miſſionary's ſituation as comfortable as circumſtances will admit of; but that at preſent they cannot do much, having not been able to build either parſonage or church. Mr. Langhorne therefore boards in Captain Hawley's family.

The Rev. Mr. Stuart, Miſſionary at Cataraqui, has acquainted the Society in his letter of the 2d of July, 1788, that he was then juſt returned from his long intended viſit to the Mohawks

Mohawks on the Grand River above Niagara, of which he gives the following account: That, he embarked with Captain Brant, and 4 other Mohawks, on the 27th of laſt May, and reached the head of Lake Ontario in nine days, which is diſtant from Kingſton about 200 miles, from whence they proceeded on horſeback, about 25 miles, to New Oſwego, where he was well received. On the Sunday following he preached, and adminiſtered the Sacrament, to 16; baptiſed 65, 7 of whom were adults; and married 3 couple. This Mohawk village, he ſays, is pleaſantly ſituated on a ſmall, but deep, river; the Church about 60 feet long and 45 broad, built with ſquared logs, and boarded and painted on the outſide, with an handſome ſteeple and bell, a pulpit, reading-deſk, and communion table, with convenient pews. The number of theſe Mohawks at the Grand River, or Oſwego, is as follows; men 120, women 154, children 125. He was accompanied in his return as far as Niagara (about 80 miles) by Captain Brant and 15 other Mohawks, who earneſtly requeſted that he would viſit them as often as poſſible, which he promiſed to do.

Having been detained at Niagara for a paſſage, he preached there to a crouded audience, and baptiſed 37 infants, which, with thoſe baptiſed in private houſes during his ſtay there,

amounted to 72, of which 7 only were adults, and he thinks a greater number remain unbaptiſed, from the impoſſibility of collecting the children at ſuch diſtances, on ſo ſhort notice. On the day before his departure the Commanding Officer and principal Inhabitants of the adjoining Settlement repreſented to him their want of a Clergyman, and their wiſhes, that as ſome of them had been of his pariſh at Fort Hunter, he would ſettle among them, promiſing to make a liberal ſubſcription. But as Mr. Stuart could not give them any encouragement, he deſired them to look out for ſome other perſon, and he would recommend their caſe to the Society.

He has ſent ſome of the new Indian prayer books, printed under the direction of the late worthy Colonel Claus, to the Mohawks at Quenti. He is ſorry to inform the Society that Mr. Vincent has diſcontinued his School, which, he fears, he ſhall not be able to ſupply with any other.

The Rev. Mr. Doty, Miſſionary at William Henry Town, (late Sorell) has repreſented the ſtate of his pariſh to be much the ſame as when he wrote laſt, there having been no conſiderable addition of inhabitants. That, his people in general are obſervant of the ſacred Inſtitutions of the Church, and that their children

children attend every Sunday in the afternoon to be catechiſed. He has baptiſed 12, and has 61 Communicants. He mentions a number of Germans, who underſtand not the Engliſh language, (chiefly the remains of the troops lately in that country) having formed themſelves into a diſtinct congregation at Montreal, and by the Governor's permiſſion aſſemble on Sundays in the Court Houſe, where Mr. John Auguſtus Schmidt reads the Scriptures to them, and aſſiſts them in ſinging in their own language. He is alſo their School-maſter, and inſtructs the children in the principles of the Proteſtant Faith. The number of theſe is, 113 men, 12 women, and 33 children. Tho' they are, for the moſt part, very poor, yet they allow Mr. Schmidt 40*l.* a year, Halifax currency, for his ſervices. Upon hearing this, Mr. Doty ſent them one of the German prayer books which he had from the Society; and in about ten or twelve days they ſent Mr. Schmidt, with two others, to requeſt more, as they had unanimouſly determined to conform to it. Mr. Doty gave them ſeven, almoſt the whole of what remained, and promiſed to repreſent their caſe to the Society, who have ordered them a larger ſupply.

Cape Breton.

It appears that Mr. Coffit had returned laſt ſummer to his Miſſion, and ſettled his family

there, and that the Governor was about to erect a Church with the money allowed by Government for that purpoſe.

Bahamas.

Mr. Robertſon, Miſſionary at Harbour Iſland and Eleuthera, has informed the Society, that the roof of the Church having been very much damaged by ſome late gales of wind, and the people being unable to repair it, he had applied to the Aſſembly in New Providence for ſome aid, who immediately allowed them 32 guineas for that purpoſe. He complains of the great ignorance and idleneſs of the children, bred up without inſtruction for want of a ſchool. The Society would be very ready to remedy that miſchief if Mr. Robertſon can find a proper perſon to teach them; and till he can, he has had permiſſion to undertake it himſelf, as far as his other miniſterial engagements will admit of it. He had made three viſits to Eleuthera in the courſe of the Summer: In April laſt he had viſited every family on that iſland, and found them very ignorant of religion, and very poor in circumſtances. They had very few bibles and prayer-books among them. In his ſecond viſit in June they ſeemed more anxious to have their children baptiſed, and behaved very decently during Divine Service.

His

His people at Harbour Iſland attend the Church very regularly, and behave decently. He had 30 Communicants on Trinity Sunday, but many not able, and ſome not very willing, to buy a bible or a prayer-book, and others not very able to read them, from want of a proper School-maſter; all which evils he hopes will be removed in time. The Society have ordered a ſupply of books.

The number of inhabitants in his Miſſion is as follows: In all the ſettlements on Eleuthera, 584 white, 299 black ſlaves, and 28 free. On Harbour Iſland, 472 white, 197 black ſlaves, and 15 free. In the laſt year he baptiſed 53 white children, and 3 black; buried 5, and married 22 couple. He adds, that his health was never better, and he had been able to do duty every day ſince his arrival.

It would have afforded the Society great ſatisfaction if the ſame agreeable account could have been received of the health of their other valuable Miſſionary in thoſe iſlands, Mr. Twyning; but he, having found the climate to have a very contrary effect upon his conſtitution, has been obliged to relinquiſh his charge, and is lately come back to England: and, having obtained the Society's leave, he is preparing to go directly to a Miſſion in Nova Scotia.

The

The Society are deſirous to ſupply his place, if they can, the enſuing ſummer.

Africa.

In the laſt year's Abſtract it was mentioned, that Mr. James Frazer was gone attendant upon the Negroes to Sierra Leona, with an allowance of 50 guineas from the Society.

That experiment has turned out very contrary to the expectations of thoſe who were induced from the beſt motives to plan and encourage it. Mr. Frazer's health has been ſo much injured by the undertaking that he was conſtrained to return home; and though many months have elapſed ſince, he has not yet found the bleſſing of a perfect reſtoration. While he was there he wrote two letters to the Society, of the reſpective dates of July 24 and September 15, 1787: In the former he expreſſes his concern, that there was no likelihood of a permanent ſettlement, from a variety of cauſes, ſome of them unavoidable, and others unfortunate. They had the misfortune to arrive juſt at the commencement of the rainy ſeaſon, ſo that the blacks could neither build comfortable huts for their ſecurity, nor raiſe grain to ſupply proviſions when their allowance from government ſhould be exhauſted. The unhealthineſs too of the climate added greatly

greatly to their misfortunes. This proved fatal to Mr. Irwin, their conductor, the ſchool-maſter, and 20 other white people, and 30 blacks; beſides, that 140 died in the voyage: and of the 330 perſons then remaining there were no leſs than 150 on the ſick liſt. This had ſo prejudiced the blacks, that many of them then propoſed to work their paſſage to the Weſt Indies after their proviſion ſhould be expended, which would not laſt more than five or ſix weeks. In the ſecond letter he ſaid that the condition of things was very little altered; their number was diminiſhed; the whites were ſtill ſickly, and the blacks, though healthier, were ſtill far from being reconciled to the place, or attentive to the cultivation of their lots of land; that, they had ſown little or no ſeed, had built few comfortable houſes for themſelves, nor any houſe for Mr. Frazer, or for public worſhip, and that they were very little diſpoſed to remain in the Settlement. Soon after this, he came home in a very ill ſtate of health.

☞ The Society, from their firſt inſtitution, taking into their ſerious conſideration the abſolute neceſſity there is, that thoſe Clergymen, who ſhall be ſent abroad, ſhould be duly qualified for the work to which they are appointed, deſire every one, who recommends any perſon to them for that purpoſe, to teſtify their knowlege, as to the following particulars:

1. The

1. The age of the perſon.
2. His condition of life, whether ſingle or married.
3. His temper.
4. His prudence.
5. His learning.
6. His ſober and pious converſation.
7. His zeal for the Chriſtian religion, and diligence in his holy calling.
8. His affection to the preſent Government.
9. His conformity to the doctrine and diſcipline of the Church of *England*.

And the Society requeſt all perſons concerned, that they recommend no man out of favor or affection, or any other worldly conſideration, but with a ſincere regard to the honor of Almighty GOD, and our bleſſed SAVIOR; as they tender the intereſt of the Chriſtian Religion, and the good of mens ſouls.

But if any perſon ſhould appear abroad in the character of a Clergyman of the Church of *England*, and diſgrace that profeſſion by improper behavior, the Society deſire their friends to examine, if they can, into his *Letters of Orders*, and to inſpect the liſt of the Miſſionaries annually publiſhed by the Society, by which it will be found, that he came thither without their knowlege; or if it ſhould happen otherwiſe, they will upon due information *put away from them that wicked perſon*.

EXTRACT

EXTRACT from the INSTRUCTIONS given to the CLERGY employed by the SOCIETY for the *Propagation of the Goſpel in Foreign Parts.*

First, *With reſpect to Themſelves.*

I. THAT they always keep in their view the great deſign of their undertaking, *viz.* To promote the Glory of Almighty God, and the Salvation of Men, by propagating the Goſpel of our Lord and Savior.

II. That they often conſider the Qualifications requiſite for thoſe, who would effectually promote this deſign, *viz.* A ſound knowlege and hearty belief of the Chriſtian religion; an apoſtolical zeal, tempered with prudence, humility, meekneſs and patience; a fervent charity towards the ſouls of men; and, finally, that temperance, fortitude, and conſtancy, which become good ſoldiers of Jeſus Chriſt.

III. That in order to the obtaining and preſerving the ſaid qualifications, they do very frequently in their retirements offer up fervent prayers to Almighty God for His direction and aſſiſtance; converſe much with the Holy Scriptures; ſeriouſly reflect upon their ordination

vows; and conſider the account which they are to render to the great Shepherd and Biſhop of our ſouls, at the laſt day.

IV. That they acquaint themſelves thoroughly with the doctrine of the Church of England, as contained in the Articles and Homilies; its worſhip and diſcipline, and rules for behavior of the Clergy, as contained in the Liturgy and Canons; and that they approve themſelves accordingly, as genuine Miſſionaries from this Church.

V. That they endeavour to make themſelves maſters in thoſe controverſies, which are neceſſary to be underſtood, in order to the preſerving their flock from the attempts of ſuch gainſayers as are mixed among them.

VI. That they take ſpecial care to give no offence to the Civil Government, by intermeddling in affairs not relating to their own calling and function.

Secondly, *With reſpect to their Parochial Cure.*

I. THAT they conſcientiouſly obſerve the rules of our Liturgy, in the performance of all the offices of their miniſtry.

II. That beſides the ſtated ſervice appointed for Sundays and Holy-days, they do, as far as they

they ſhall find it practicable, publicly read the daily morning and evening ſervice, and decline no fair opportunity of preaching to ſuch as may be occaſionally met together from remote and diſtant parts.

III. That they perform every part of Divine Service with that ſerioufneſs and decency that may recommend their miniſtrations to their flock, and excite a ſpirit of devotion in them.

IV. That the chief ſubjects of their ſermons be the great fundamental principles of Chriſtianity, and the duties of a ſober, righteous, and godly life, as reſulting from thoſe principles.

V. That they particularly preach againſt thoſe vices, which they ſhall obſerve to be moſt predominant in the places of their reſidence.

VI. That they carefully inſtruct the people concerning the nature and uſe of the Sacraments of Baptiſm and the Lord's Supper, as the peculiar inſtitutions of Chriſt, pledges of communion with Him, and means of deriving grace from Him.

VII. That they duly conſider the qualifications of thoſe adult perſons to whom they adminiſter baptiſm; and of thoſe likewiſe whom they admit to the Lord's Supper; according to the directions of the Rubrics in our Liturgy.

VIII. That they take a ſpecial care to lay a good foundation for all their other miniſtrations, by catechiſing thoſe under their care, whether children or other ignorant perſons, explaining the Catechiſm to them in the moſt eaſy and familiar manner.

IX. That thoſe, whoſe pariſhes ſhall be of large extent, ſhall, as they have opportunity and convenience, officiate in the ſeveral parts thereof, ſo that all the inhabitants may by turns partake of their miniſtrations; and that ſuch as ſhall be appointed to officiate in ſeveral places, ſhall reſide ſometimes at one, ſometimes at another of thoſe places, as the neceſſities of the people ſhall require.

X. That each of them keep a Regiſter of his pariſhioners names, profeſſion of religion, baptiſm, &c. according to the ſcheme annexed, N° I. for his own ſatisfaction, and the benefit of the people.

Thirdly, *With reſpect to the Society.*

I. THAT each of them keep a conſtant and regular correſpondence with the Society, by their Secretary.

II. That

II. That they ſend every ſix months an account of the ſtate of their reſpective pariſhes, according to the ſcheme annexed, N° II.

III. That they communicate what ſhall be done at the meetings of the Clergy, when ſettled, and whatſoever elſe may concern the Society.

N° I.

N° I.

Notitia Parochialis; to be made by each Miniſter ſoon after his Acquaintance with his People, and kept by him for his own Eaſe and Comfort, as well as the Benefit of his Pariſhioners.

I. *Names of Pariſhioners.*	II. *Profeſſion of Religion.*	III. *Which of them baptiſed.*	IV. *When baptiſed.*	V. *Which of them Communicants.*	VI. *When they firſt communicated.*	VII. *What Obſtructions they meet with in their Miniſtrati on*

N° II.

N° II.

Notitia Parochialis; or an Account to be ſent Home every ſix Months to the Society by each Miniſter, concerning the ſpiritual State of their reſpective Pariſhes.

I. *Number of Inhabitants.*	
II. *No. of the Baptiſed.*	
III. *No. of Adult Perſons baptiſed this Half-year.*	
IV. *No. of actual Communicants of the* Church of England.	
V. *No. of thoſe who profeſs themſelves of the* Church of England.	
VI. *No. of Diſſenters of all Sorts, particularly Papiſts.*	
VII. *No. of Heathens and Infidels.*	
VIII. *No. of Converts from a prophane, diſorderly and unchriſtian Courſe, to a Life of Chriſtian Purity, Meekneſs, and Charity.*	

The Receipts and Payments on the GENERAL ACCOUNT of the Society for the Year paſt, ſtood thus at the Audit of the Society, on the 27th day of *January*, 1789.

RECEIPTS.

	£.	s.	d.
By balance of laſt account, -	2747	0	10½
By benefactions and legacies, -	403	7	0
By ſubſcriptions and entrance of members, - - -	487	4	0
By dividends in the funds, -	1053	10	10
By three *Exchequer* annuities, -	42	0	0
By a year's annuity from the late *Antony Barnes*'s Eſtate -	20	0	0
By rent of Eſtates, - -	73	0	3
By two year's payment of Mrs. *Eliz. Hanmer*'s legacy - -	10	10	0
By part of purchaſe for *Henley* Plantation, - - -	1000	0	0
By rent from *Henley*, - -	274	10	0
By receipt from the Rev. Mr. *Launder*, for an annuity of 50*l.* granted to him for life,	1000	0	0
£.	7111	2	11½

PAYMENTS.

PAYMENTS.

	£.	s.	d.
To Salaries and Gratuities to Miſſionaries, Catechiſts, and School-maſters, - - -	1630	0	0
To Officers ſalaries, - -	290	0	0
To one year's annuity to *Mary Roper*, - - - - -	10	0	0
Ditto to *Ann Rowland* - -	19	19	4
To books ſent to Miſſionaries, -	88	10	11
To purchaſe of 2500*l.* 3*per Cent.* Conſol. annuities, - - -	1900	0	0
To ditto of 1300*l.* Reduced annuities, - - - - - -	973	7	6
To caſh advanced on the *Barbadoes* account, - - -	39	2	8
To printing and diſperſing the Anniverſary Sermons and Abſtracts, ſtationary, packets and letters, law charges, rent for the Society's place of meeting, and other incidental charges, - - -	267	8	3
To balance in the Treaſurer's hands, - - - - -	1892	14	3½
£.	7111	2	11½

THE Society are Truſtees for the Eſtates in *Barbadoes*, left by General *Codrington*, which at preſent continue under the management of *John Braithwaite*, Eſq. The debt to the Society, which has every year been diminiſhing by the payment of that rent, appeared to be reduced at the laſt Audit to the ſum of £.221 3 10½. in conſequence of bills received from the rent of *Henley* Plantation, and part of the Purchaſe from Colonel *Poyer*, to whom it has lately been ſold. And the remainder has ſince been diſcharged by another Draught on the ſame account. Mr. *Huſbands* has been appointed Catechiſt, and is gone into the Manſion-houſe, on *Codrington* Plantations, and is to open School directly with ſix boys on the foundation.

A LIST

A LIST of the

MEMBERS

OF

The SOCIETY *for the Propagation of the Goſpel in Foreign Parts.*

Time of Admiſſion.

A.

1779 THE Moſt Reverend his Grace *Richard* Lord Archbiſhop of *Armagh*, and Primate of *Ireland*.

1760 The Right Reverend *Samuel* Lord Biſhop of *St. Aſaph*.

1758 The Rev. *Eaſt Apthorp*, D. D. Rector of St. *Mary-le-Bow*.

1772 *Abraham Atkins*, Eſq; *Clapham*.

1783 Mr. *Paul Agutter*, of the City of *London*, Merchant.

Time of Admiſſion.

B.

1751 THE Right Reverend *Charles* Lord Biſhop of *Bath* and *Wells*.

1759 The Right Reverend *Chriſtopher* Lord Biſhop of *Briſtol*.

1780 The Right Reverend *John* Lord Biſhop of *Bangor*.

1753 The Rev. *George Berkeley*, LL. D. Prebendary of *Canterbury*.

1762 *Edward Bearcroft*, Eſq; *Lincoln's Inn*.

1765 *Richard Bulkeley*, Eſq; Secretary of the Province of *Nova Scotia*.

1766 The Rev. *John Benſon*, D. D. Prebendary of *Canterbury*.

1766 The Rev. *Walter Bagot*, A. M. Rector of *Blythfield*, *Staffordſhire*.

1767 The Rev. *William Bell*, D. D. Prebendary of *Weſtminſter*.

1767 The Rev. *William Buller*, D. D. Dean of *Exeter*.

1768 The Rev. *Everard Buckworth*, LL. D. Prebendary of *Canterbury*.

1772 The Rev. *Jonathan Boucher*, A. M. Vicar of *Epſom*, *Surry*.

1775 The Rev. *William Barford*, D. D. Prebendary of *Canterbury*.

1777 *John Braithwaite*, Eſq; *New Cavendiſh-Street*, *Portland-Place*.

1777 The Rev. *Henry Bathurſt*, LL. D. Canon of *Chriſt Church*, *Oxford*.

The

Time of Admiſſion.

1777 The Rev. *Andrew Burnaby*, D. D. Vicar of *Greenwich*, *Kent*.
1777 The Rev. *Nicolas Bacon*, Vicar of *Coddenham*, *Suffolk*.
1778 *Philip Burton*, Eſq; *Hatton-Garden*.
1778 The Rev. *Richard Beadon*, D. D. Maſter of *Jeſus College*, *Cambridge*.
1782 The Rev. Sir *Thomas Broughton*, Bart. of *Broughton* in *Staffordſhire*.
1782 *John Bacon*, Eſq; Receiver of the Firſt Fruits.
1782 *John Butler*, Eſq; of *Nova Scotia*.
1783 The Rev. *Oſmond Beauvoir*, D. D.
1784 *John Burbidge*, Eſq; of *Cornwallis* in *Nova Scotia*.
1786 The Rev. *George Barrington*, A. M. Vicar of *Grantham*, *Lincolnſhire*.
1786 The Rev. *John Burrough*, D. D. Prebendary of *Lincoln*.
1787 *Jacob Bryant*, Eſq;
1788 The Rev. *William Lloyd Baker*, A. M. of *Stout's Hill*, *Glouceſterſhire*.

C.

1775 THE Moſt Reverend *John* Lord Archbiſhop of *Canterbury*.
1755 The Right Reverend *William* Lord Biſhop of *Chicheſter*.
1769 The Right Reverend *John* Lord Biſhop of *Carliſle*.

The

Time of Admiſſion.

1788 The Right Reverend *William* Lord Biſhop of *Cheſter*.
1765 The Right Reverend *John* Lord Biſhop of *Clogher* in *Ireland*.
1771 The Rev. *Thomas Coker*, A. M. Rector of *Deynton*, *Gloceſterſhire*.
1772 *Joſeph Cradock*, Eſq; of *Gumley*, *Leiceſterſhire*.
1773 The Rev. *Clayton Cracherode*, A. M. F. R. S.
1776 The Rev. *Henry Reginald Courtenay*, LL. D. Rector of *St. George's*, *Hanover-Square*.
1779 *Richard Clarke*, Eſq; Alderman of the City of *London*.
1779 The Rev. *William Conybeare*, D. D. Rector of St. *Botolph*, *Biſhopſgate*.
1783 The Rev. *Charles Cooper*, D. D. Prebendary of *Durham*.
1788 *Thomas Clutterbuck*, Eſq; of *Watford*, *Herts*.

D.

1779 THE Right Reverend *Thomas* Lord Biſhop of *Durham*.
1771 The Moſt Reverend *Robert* Lord Archbiſhop of *Dublin*.
1777 The Right Reverend *Samuel* Lord Biſhop of *St. David's*.
1758 The Rev. *Samuel Dickens*, D. D. Archdeacon of *Durham*.
1769 The Rev. Mr. *Duché*.

Brampton

Time of Admiſſion.

1777 *Brampton Gurdon Dillingham*, Eſq; of *Norwich.*
1777 *Philip Dehaney*, Eſq; *Queen Anne Street.*
1777 The Rev. *Henry Jerome De Salis*, D. D. Chaplain in Ordinary to His Majeſty.
1778 The Rev. *Thomas Dampier*, D. D. Dean of *Rocheſter.*
1778 The Rev. *John Drake*, B. L. Rector of *Amerſham*, *Bucks.*
1779 The Rev. *William Dodwell*, A. M.
1779 The Rev. *Charles Daubeny*, A. M. Fellow of *Wincheſter College.*
1779 The Rev. *Samuel Dennis*, D D. Preſident of St. *John's* College, *Oxford.*
1780 *John Engliſh Dolben*, Eſq;
1784 The Rev. *Thomas Drake*, D. D. Rector of *Hadley* in *Suffolk.*
1785 The Rev. *Jonathan Davies*, D. D. Canon of *Windſor.*
1787 *Cornelius Denne*, Eſq; *Bedford-Row.*

E.

1780 THE Honorable and Right Reverend *James* Lord Biſhop of *Ely.*
1777 The Right Reverend *John* Lord Biſhop of *Exeter.*
1776 *Charles Eyre*, Eſq; of *Clapham*, *Surry.*
1778 The Rev. *Stephen Eaton*, A. M. Rector of *St. Ann's*, *Soho.*

The

Time of Admiſſion.

1783 The Rev. *Jeffery Ekins*, D. D. Dean of *Carliſle*.

1785 The Rev. *John Eveleigh*, D. D. Provoſt of *Oriel College, Oxford*.

1786 The Rev. *John Ekins*, D. D. Dean of *Saliſbury*.

F.

1749 THE Rev. *John Fountayne*, D. D. Dean of *York*.

1758 *Thomas Edwards Freeman*, Eſq; of *Batſford, Gloceſterſhire*.

1765 *Michael Francklin*, Eſq;

1769 The Rev. *Robert Poole Finch*, D. D. Prebendary of *Weſtminſter*.

1770 *William Franklin*, Eſq;

1775 *John Frere*, Eſq; of *Bedford Row*.

1775 Mr. *William Fowle*, *Red Lion Square*.

1776 *Gilbert Franklyn*, Eſq; *Barbadoes*.

1778 The Rev. *James Falconer*, D. D.

1783 Colonel *Edward Fanning*, LL. D. Lieutenant-Governor of *St. John*'s Iſland.

1785 The Rev. *John Foley*, A. M. Rector of *Chriſt-Church, Spitalfields*.

1786 The Rev. *Henry Ford*, A. M. Principal of *Magdalen Hall, Oxford*.

1787 The Rev. *John Fiſher*, Canon of *Windſor*.

1788 The Rev. *Richard Farmer*, D. D. Canon Reſidentiary of *St. Paul's*.

1788 *Francis Ford*, Eſq;

THE

Time of Admiſſion.

G.

1752 THE Rev. *John Gooch*, D. D. Prebendary of *Ely*.
1769 *Benjamin Goodiſon*, Eſq; *Brompton Row*.
1772 The Rev. *Samuel Glaſs*, D. D. Chaplain in Ordinary to His Majeſty.
1772 The Rev. *Peter Grand*, A. M. Rector of *Derham*, *Gloceſterſhire*.
1777 Sir *Philip Gibbes*, Bart. *Barbadoes*.
1779 *Robert Goſling*, Eſq; *Lincoln's Inn Fields*.
1779 The Rev. *Edmund Garden*, Miniſter of St. *Botolph*, *Alderſgate*.
1779 *John Goddard*, Eſq; of *Woodford*, *Eſſex*.
1784 The Rev. *Charles De Guiſſardiere*, Miniſter of the *French* Chapel at *St. James's*.
1786 The Rev. *Thomas Giſborne*, M. A. of *Yoxhall Lodge*, *Staffordſhire*.
1788 *John Goodeve*, Eſq;

H.

1773 THE Right Reverend *John* Lord Biſhop of *Hereford*.
1765 The Right Honorable *Thomas Harley*, Alderman of *London*.
1765 The Rev. *Thomas Hollingbery*, D.D. Archdeacon of *Chicheſter*, Chaplain in Ordinary to His Majeſty.
1771 The Rev. *Anthony Hamilton*, D. D. Archdeacon of *Colcheſter*.

Time of Admiſſion.

1774 The Rev. *Reginald Heber*, A. M. Rector of *Malpas*, *Cheſhire*.

1775 The Rev. *Geo. Horne*, D. D. Dean of *Canterbury*

1777 The Rev. *William Hemington*, D. D. Canon of *Chriſt-Church*, *Oxford*.

1778 The Rev. *Richard Hind*, D. D. Vicar of *Rochdale*, *Lancaſhire*.

1779 The Rev. *George Watſon Hand*, A. M. Vicar of *St. Giles's*, *Cripplegate*.

1779 The Rev. *Luke Heſlop*, B. D. Archdeacon of *Buckingham*.

1780 *Samuel Hawkins*, Eſq;

1783 The Rev. *John Hallam*, D. D. Dean of *Briſtol*.

1787 The Rev. *John Holmes*, D. D. Rector of *St. Mary's*, *Whitechapel*.

1788 *George Horſley*, Eſq; of *Woodcote Green*, *Epſom*, *Surry*.

I.

1767 THE Rev. *Joſeph Jane*, B. D. Rector of *Iron Acton*, *Gloceſterſhire*.

1768 The Right Rev. *Charles Inglis*, D. D. Biſhop of *Nova Scotia*.

1770 The Rev. *John Jeffreys*, D. D. Canon Reſidentiary of St. *Paul's*.

1775 Sir *John Johnſon*, of *Johnſtown*, *New York*, Bart. His Majeſty's Superintendant General and Inſpector General of the *Indians* in *America*.

1779 The Rev. *Cyril Jackſon*, D. D. Dean of *Chriſt-Church*, *Oxford*.

Robert

Time of Admiſſion.

1780 *Robert Jenner*, Eſq;
1784 The Rev. *James Jones*, D. D. Rector of *St. Mary Somerſet*, *London*.
1788 The Rev. *William Jackſon*, A. M. Preacher to the Hon. Society of *Lincoln's Inn*.

K.

1788 THE Right Honorable *Robert* Earl of *Kinnoul*.
1762 The Rev. *Samuel Knight*, A. M. Rector of *Stanwick*, *Northamptonſhire*.
1765 *William Knox*, Eſq;
1774 The Rev. *Richard Kaye*, LL. D. Dean of *Lincoln*.
1776 The Rev. *Samuel Kettilby*, D. D. Rector of *St. Bartholomew the Leſs*.
1778 The Rev. *Matthew Kenrick*, LL. D. Rector of *Blechingley*, *Surry*.

L.

1787 THE Right Reverend *Beilby* Lord Biſhop of *London*.
1775 The Honorable and Right Reverend *James* Lord Biſhop of *Lichfield* and *Coventry*.
1786 The Right Reverend *George* Lord Biſhop of *Lincoln*.
1763 The Rev. *Thomas Lloyd*, D. D. Dean of *Bangor*.

Time of Admiſſion.

1764 The Rev. *John Lynch*, LL. D. Prebendary of *Canterbury*.

1771 The Rev. *Michael Lort*, D. D. Rector of *St. Matthew, Friday-Street*.

1771 The Rev. *William Lowth*, A. M. Prebendary of *Wincheſter*.

1772 The Rev. *John Law*, D. D. Archdeacon of *Rocheſter*.

1773 *Bennett Langton*, Eſq; of *Langton, Lincolnſhire*.

1773 *Peter Livius*, Eſq;

1774 The Rev. *Egerton Leigh*, A. M. Archdeacon of *Salop*.

1781 Mr. *Charles Lawſon*, of *Mancheſter*.

1782 The Rev. *Edmund Lovell*, LL. D. Prebendary of *Wells*.

1783 The Rev. *John Lockman*, D. D. Canon of *Windſor*, and Clerk of the Cloſet to His Royal Highneſs the Prince of *Wales*.

1788 *Percival Lewis*, Eſq; Barriſter at Law.

1788 *Edward Lloyd*, Eſq; of *Penylan, Denbighſhire*.

1788 *Lucadou*, Eſq; Merchant in the City of *London*.

M.

1783 *Margaret* Profeſſor of Divinity, *Oxon*, *Timothy Neve*, D. D.

1788 *Margaret* Profeſſor of Divinity, *Cambridge*, *John Mainwaring*, D. D.

Charles

Time of Admiſſion.

1753 *Charles Morton*, M. D. and F. R. S. Principal Librarian of the *Britiſh Muſeum*.
1771 The Rev. *Robert Maſter*, D. D. Rector of *Croſton*, *Lancaſhire*.
1772 The Rev. *Spencer Madan*, D. D. Prebendary of *Peterborough*.
1778 *Charles Marſhall*, Eſq; of *Pampisford*, *Cambridgeſhire*.
1781 The Rev. *John Marſden*, D. D. Rector of *Bolton Percy*, *Yorkſhire*.
1782 The Rev. *John Moore*, A. M. Rector of *St. Michael Baſſiſhaw*, *London*.
1786 The Rev. *Lewis Mercier*, Miniſter of the *French London* Church in *Threadneedle-ſtreet*.
1787 The Rev. *George Markham*, A. M.
1787 *John Le Meſurier*, Eſq; Governor of *Alderney*.
1788 The Rev. *Spencer Madan*, A. M. Rector of *St. Philip's*, *Birmingham*, and Chaplain in Ordinary to His Majeſty.
1788 The Rev. *Robert Morres*, A. M.
1789 *Langford Millington*, Eſq;

N.

1777 THE Right Reverend *Lewis* Lord Biſhop of *Norwich*.
1766 Sir *Roger Newdigate*, Bart.
1775 The Rev. *Richard Nicoll*, D. D. Chancellor of *Wells*.

Evan

Time of Admiſſion.

1785 *Evan Nepean*, Eſq; one of the Under Secretaries of State for the Home Department.

O.

1778 THE Right Reverend *Edward* Lord Biſhop of *Oxford.*

1767 The Rev. *Newton Ogle*, D. D. Dean of *Wincheſter.*

1779 The Rev. *Arthur Onſlow*, A. M. Canon of *Chriſt-Church, Oxford.*

1782 *Henry Hoyle Oddie*, Eſq; Solicitor in Chancery.

P.

1770 THE Right Reverend *John* Lord Biſhop of *Peterborough.*

1754 *John Pownall*, Eſq; Commiſſioner of the *Cuſtoms.*

1758 *Thomas Pownall*, Eſq; *Albemarle-Street.*

1764 The Rev. *Charles Poyntz*, D. D. Prebendary of *Durham.*

1765 The Rev. *William Parker*, D. D. Rector of *St. James, Weſtminſter.*

1772 Mr. *William Pitfield*, of *Exeter.*

1781 Mr. *Peter Perchard*, Merchant in *London.*

1782 The Rev. Dr. *Proby*, Dean of *Litchfield.*

1784 The Rev. *Robert Price*, L. L. D. Canon Reſidentiary of *Saliſbury.*

Sir

Time of Admiſſion.

1785 Sir *William Pepperell*, Bart.
1785 His Excellency *John Parr*, Eſq; Governor of *Nova Scotia*.
1787 The Rev. *Thomas Jones Prichard*, A. M.
1788 The Rev. *Thomas Pearce*, A. M. Prebendary of *Cheſter*.

Q.

1765 THE Rev. *Nutcombe Quicke Nutcombe*, LL. B. Chancellor of the Church of *Exeter*.

R.

1752 THE Right Reverend *John* Lord Biſhop of *Rocheſter*.
1776 The Right Honorable the Earl of *Radnor*.
1772 *Regius* Profeſſor of Divinity, *Cambridge*, the Rev. *Richard Watſon*, D. D.
1783 *Regius* Profeſſor of Divinity, *Oxford*, the Rev. *John Randolph*, D. D. and Canon of *Chriſt-Church*.
1763 The Rev. *John Rotheram*, A. M.
1779 Mr. *Jeſſe Ruſſell*.
1784 The Rev. *Houſtonne Radcliffe*, D. D. Prebendary of *Ely*.
1787 The Rev. *William Hayward Roberts*, D. D. Provoſt of *Eton* College.

THE

Time of Admission.

S.

1769 THE Honorable and Right Reverend *Shute* Lord Biſhop of *Saliſbury*.
1780 Sir *John Skynner*, Knt.
1771 *William Stevens*, Eſq; Treaſurer to Queen *Anne*'s Bounty.
1772 *Henry Southby*, Eſq; of *Bath*.
1776 The Rev. *Richard Shepherd*, B. D. Archdeacon of *Bedford*.
1776 The Rev. *Samuel Smith*, D.D. Prebendary of *Weſtminſter*.
1781 The Rev. *John Strachey*, LL. D. Archdeacon of *Suffolk*, and Chaplain in Ordinary to His Majeſty.
1781 *John Swale*, Eſq;
1784 *Charles Spooner*, Eſq;
1784 The Hon. and Rev. *St. Andrew St. John*, D. D. Dean of *Worceſter*.
1785 The Rev. *John Sturges*, D. D. Chancellor of *Wincheſter*.
1785 *Granville Sharpe*, Eſq;
1788 The Rev. *John Barlow Seal*, A.M. F.R.S.

T.

1743 THE Rev. *Joſiah Tucker*, D. D. Dean of *Gloceſter*.
1749 *John Thornton*, Eſq; of *Clapham*.
1754 The Rev. *Thomas Townſon*, D. D. Rector of *Malpas*, *Cheſhire*.
1764 The Rev. *Charles Tarrant*, D. D. Dean of *Peterborough*.

John

Time of Admiſſion.

1766 *John Townſon*, Eſq; Merchant in *London*.
1766 The Rev. *Edward Tew*, A. M.
1778 The Rev. *Thomas Taylor*, LL. B. Rector of *Wootton* in *Surry*, and Chaplain in Ordinary to His Majeſty.
1786 The Rev. *James Trebeck*, A. M. Chaplain in Ordinary to His Majeſty.

V.

1760 THE Reverend Sir *Henry Vane*, Bart. D. D. Prebendary of *Durham*.
1776 The Rev. *William Vyſe*, LL. D. Canon Reſidentiary of *Lichfield*.
1779 The Rev. *William Vincent*, D. D. Chaplain in Ordinary to His Majeſty, and Sub-Almoner.
1785 The Hon. and Rev. *Edward Vernon*, D. D. Canon of *Chriſt Church*, and Chaplain in Ordinary to His Majeſty.

W.

1770 THE Honorable and Right Reverend *Brownlow* Lord Biſhop of *Wincheſter*.
1775 The Right Reverend *Richard* Lord Biſhop of *Worceſter*.
1763 The Rev. *John Waring*, A. M.
1764 The Rev. *George Wollaſton*, D. D. Rector of *St. Mary, Aldermary*.
1769 The Rev. *Guſtavus Antony Wachſel*, D. D.

Time of Admiſſion

1777 Mr. *Thomas Wilſon*, of *Scraptoft*, *Leiceſterſhire*.

1780 The Rev. *Phipps Weſton*, Canon Reſidentiary of *Wells*.

1781 The Rev. *Francis Wollaſton*, LL. B. Precentor of *St. David's*.

1783 *Richard Warren*, M. D.

1784 The Rev. *Edward Wilſon*, D. D. Rector of *Aſhurſt*, *Suſſex*.

Y.

1756 THE Moſt Reverend *William* Lord Archbiſhop of *York*, Lord Almoner.

MEMBERS by Charter.

1 THE Archbiſhop of *Canterbury.*
2 The Archbiſhop of *York.*
3 The Biſhop of *London.*
4 The Biſhop of *Ely.*
5 The Lord Almoner.
6 The Dean of *Weſtminſter.*
7 The Dean of St. *Paul's.*
8 The Archdeacon of *London.*
9 The Two Regius Profeſſors of Divinity in *Oxford* and *Cambridge.*
9 The Two Margaret Profeſſors of Divinity in *Oxford* and *Cambridge.*

LADIES Annual Subſcribers.

THE Honorable Mrs. *George Talbot.*
Mrs. *Palmer.*
Mrs. *Langton.*
Miſs *Elizabeth Langton*, of *Langton, Lincolnſhire.*
Mrs. *Eleanor Frere.*
Right Honorable Lady *Lucy Meyrick.*
Mrs. *Ann Carey*, of *Briſtol.*
Mrs. *Lonſdale*, of *Barham Hall, Cambridgeſhire.*
Mrs. *Catherine Pennant.*
Mrs. *Elizabeth Bagot.*
Miſs *Davies.*
Miſs *S. Davies.*

A LIST of the BISHOPS, DEANS, &c.

Who have PREACHED before

The SOCIETY *for the Propagation of the Goſpel in Foreign Parts.*

Anno.

1701 THE Reverend Dr. *Willis*, Dean of *Lincoln.*

1702 The Lord Biſhop of *Worceſter*, Dr. *Lloyd*, not printed.

1703 The Lord Biſhop of *Sarum*, Dr. *Burnet.*

1704 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Hough.*

1705 The Lord Biſhop of *Chicheſter*, Dr. *Williams.*

1706 The Lord Biſhop of St. *Aſaph*, Dr. *Beveridge.*

1707 The Reverend Dr. *Stanley*, Dean of St. *Aſaph.*

1708 The Lord Biſhop of *Cheſter*, Sir *William Dawes.*

1709 The Lord Biſhop of *Norwich*, Dr. *Trimnel.*

1710 The Lord Biſhop of St. *Aſaph*, Dr. *Fleetwood.*
1711 The Reverend Dr. *Kennet*, Dean of *Peterborough.*
1712 The Lord Biſhop of *Ely*, Dr. *Moore.*
1713 The Reverend Dr. *Stanhope*, Dean of *Canterbury.*
1714 The Lord Biſhop of *Clogher*, Dr. *Aſh.*
1715 The Reverend Dr. *Sherlock*, Dean of *Chicheſter.*
1716 The Reverend Mr. *Hayley*, Canon Reſidentiary of *Chicheſter.*
1717 The Lord Biſhop of *Hereford*, Dr. *Biſſe.*
1718 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Chandler.*
1719 The Lord Biſhop of *Carliſle*, Dr. *Bradford.*
1720 The Reverend Dr. *Waddington.*
1721 The Lord Biſhop of *Briſtol*, Dr. *Bolter.*
1722 The Reverend Dr. *Waugh*, Dean of *Gloceſter.*
1723 The Lord Biſhop of *Ely*, Dr. *Greene.*
1724 The Lord Biſhop of St. *Aſaph*, Dr. *Wynn*
1725 The Lord Biſhop of *Gloceſter*, Dr. *Wilcocks.*
1726 The Lord Biſhop of *Norwich*, Dr. *Leng.*
1727 The Lord Biſhop of *Lincoln*, Dr. *Reynolds.*
1728 The Lord Biſhop of *Hereford*, Dr. *Egerton.*
1729 The Reverend Dr. *Pearce.*

1730

1730 The Reverend Dr. *Denne*, Archdeacon of *Rocheſter*.

1731 The Reverend Dr. *Berkeley*, Dean of *Londonderry*.

1732 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Smallbrooke*.

1733 The Reverend Dr. *Maddox*, Dean of *Wells*.

1734 The Lord Biſhop of *Chicheſter*, Dr. *Hare*.

1735 The Reverend Dr. *Lynch*, Dean of *Canterbury*.

1736 The Lord Biſhop of St. *David's*, Dr. *Clagget*.

1737 The Lord Biſhop of *Bangor*, Dr. *Herring*.

1738 The Lord Biſhop of *Briſtol*, Dr. *Butler*.

1739 The Lord Biſhop of *Gloceſter*, Dr. *Benſon*.

1740 The Lord Biſhop of *Oxford*, Dr. *Secker*.

1741 The Rev. Dr. *Stebbing*, Chancellor of *Sarum*.

1742 The Lord Biſhop of *Chicheſter*, Dr. *Mawſon*.

1743 The Lord Biſhop of *Landaff*, Dr. *Gilbert*.

1744 The Reverend Dr. *Bearcroft*, Secretary of the Society.

1745 The Lord Biſhop of *Bangor*, Dr. *Hutton*.

1746 The Lord Biſhop of *Lincoln*, Dr. *Thomas*.

1747 The Lord Biſhop of St. *Aſaph*, Dr. *Liſle*.

1748 The Reverend Dr. *George*, Dean of *Lincoln*.

1749 The Lord Biſhop of St. *David's*, Dr. *Trevor*.

1750 The Lord Biſhop of *Peterborough*, Dr. *Thomas*.

1751 The Lord Biſhop of *Carliſle*, Dr. *Oſbaldiſton.*

1753 The Lord Biſhop of *Landaff*, Dr. *Creſſet.*

1754 The Lord Biſhop of St. *Aſaph*, Dr. *Drummond.*

1755 The Lord Biſhop of *Norwich*, Dr. *Hayter.*

1756 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Cornwallis.*

1757 The Lord Biſhop of *Cheſter*, Dr. *Keene.*

1758 The Lord Biſhop of *Gloceſter*, Dr. *Johnſon.*

1759 The Lord Biſhop of St. *David's*, Dr. *Ellis.*

1760 The Lord Biſhop of *Chicheſter*, Dr. *Aſhburnham.*

1761 The Lord Biſhop of *Landaff*, Dr. *Newcome.*

1762 The Lord Biſhop of *Oxford*, Dr. *Hume.*

1763 The Lord Biſhop of *Bangor*, Dr. *Egerton.*

1764 The Lord Biſhop of *Peterborough*, Dr. *Terrick.*

1765 The Lord Biſhop of *Norwich*, Dr. *Yonge.*

1766 The Lord Biſhop of *Gloceſter*, Dr. *Warburton.*

1767 The Lord Biſhop of *Landaff*, Dr. *Ewer.*

1768 The Lord Biſhop of *Lincoln*, Dr. *Green.*

1769 The Lord Biſhop of *Briſtol*, Dr. *Newton.*

1770 The Lord Biſhop of *Exeter*, Dr. *Keppel.*

1771 The Lord Biſhop of *Oxford*, Dr. *Lowth.*

1772 The Lord Biſhop of *St. David's*, Dr. *Moſs.*

1773 The Lord Biſhop of *St. Aſaph*, Dr. *Shipley.*

1774 The Lord Biſhop of *Carliſle*, Dr. *Law.*

1775 The Lord Biſhop of *Landaff*, Dr. *Barrington.*

1776 The Lord Biſhop of *Peterborough*, Dr. *Hinchliffe.*

1777 His Grace the Lord Archbiſhop of *York*, Dr. *Markham.*

1778 The Lord Biſhop of *Worceſter*, Dr. *North.*

1779 The Lord Biſhop of *St. David's*, Dr. *Yorke.*

1780 The Lord Biſhop of *Rocheſter*, Dr. *John Thomas.*

1781 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *Richard Hurd.*

1782 The Lord Biſhop of *Bangor*, Dr. *John Moore.*

1783 The Lord Biſhop of *Cheſter*, Dr. *Beilby Porteus.*

1784 The Lord Biſhop of *Oxford*, Dr. *John Butler.*

1785 The Lord Biſhop of *Exeter*, Dr. *John Roſs.*

1786 The Lord Biſhop of *Lincoln*, Dr. *Thomas Thurlow.*

1787 The Lord Biſhop of *Bangor*, Dr. *John Warren.*

1788 The Lord Biſhop of *Lichfield* and *Coventry*, Dr. *James Cornwallis.*

1789 The Lord Biſhop of *Glouceſter*, Dr. *Samuel Hallifax.*

The Form of a LEGACY to this SOCIETY.

ITEM, *I give to* the Incorporated SOCIETY, for the Propagation of the Goſpel in Foreign Parts, *the ſum of* *to be raiſed and paid by and out of all my ready money, plate, goods, and perſonal effects, which by law I may or can charge with the payment of the ſame* (and not out of any part of my lands, tenements, or hereditaments) *and to be applied towards carrying on the charitable purpoſes for which the ſaid Society was incorporated.*

The above Form is neceſſary, as the Society cannot by law be intitled to any legacies which are ordered to be raiſed, or paid out of lands, or real eſtates.

The Rev. *William Morice*, D. D. *Gower-Street, Bedford-Square*, is their SECRETARY; to whom all letters on the Society's buſineſs are to be directed.

And *Calvert Clapham*, Eſq; in *Dartmouth-Street, Weſtminſter*, is their TREASURER.

Mr. *Samuel Norcott*, who lives at No. 80, in *St Martin's Lane*, is their MESSENGER, who is authoriſed to receive the annual ſubſcriptions of the Members.